The Expositor
and
Current Anecdotes

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THE REMEDY FOR THE CHURCH

The Strategic Importance of the Sunday-school to the Church.

By E. C. Knapp, Educational Secretary of the Connecticut Sunday-school Association.

A prominent Protestant preacher once said, "With all her follies, Rome goes on her conquering way because she knows the value of a child." Another one said, "He who builds the Church of Christ must save the child. If we save the child, we save the world." St. Francis Xavier said, "Give me the children until they are seven years old and anyone may take them afterwards." He went through the streets ringing a bell entreating the parents to send their children to him for instruction, realizing that the future depended upon the children's training. The Protestant Church can sit at the feet of the Catholic Church and learn some important lessons. The churches that are paying the most attention to early religious instruction are the ones that are having the greatest gains. The religious bodies that consider early training of supreme importance are the ones that are increasing most rapidly. During the fifteen years from 1890 to 1905, the Catholic Church increased 74 per cent, Episcopal Church 52 per cent, Lutheran Church 49 per cent, Methodist Church 40 per cent, Congregational Church 35 per cent, Presbyterian Church 34 per cent, and the Baptist Church 33 per cent, while the Mormons increased at the amazing rate of 107 per cent. Some of the best Sunday-schools in America are Mormon Sunday-schools. They have 40 per cent more men teachers than women teachers. The denomination in the future which emphasizes most either early religious training or Christian nurture or Sunday-school instruction will inevitably become the most powerful. Any one of our Protestant denominations by laying special stress upon the Sunday-school end of church work through the Main School, the Home Department and the Cradle Roll could in a few decades outstrip the others.

Moreover, the Protestant Church must pay more attention to its Sunday-school work or in a few years it will blush with shame. Religious statistics in the great cities today almost appal us. New York City is the metropolis in this country. Other cities are following in the footsteps of New York. According to the latest figures concerning Greater New York, in round numbers, the Protestant communicants number 10 per cent, Jewish 20 per cent, Catholics 30 per cent, churchless Protestants 30 per cent, the remaining 10 per cent consisting of miscellaneous bodies. It is not very encouraging to note that in that great metropolis there are practically three times as many churchless Protestants as there are Protestant communicants. Many of them were no doubt in touch with the Sunday-school when they were children, but the Sunday-school failed to hold them. If the Sunday-school had done its best work, the result would no doubt be different today. There are many other cities in America which can show nearly the same figures.

It is possible for the Protestant Church to have all or nearly all of the boys and girls of Protestant faith in the primary departments of its Sunday-schools. It is possible to give them such instruction during these early years that they will be well established. It is possible to hold the average boy or girl if the Sunday-school is properly managed and equipped. It is possible for the majority of our big boys and girls to be brought into the church by the time they are 15 or 16 years of age. It is possible to have them not only trained for service but active in service by the time they are 18 or 20 years of age. The church which does not attempt to do all of these things does not have the proper conception of the importance of the Sunday-school.

Some churches place considerable emphasis upon Evangelistic campaigns and Reform Work. This is well and good. Our churches, as a rule, all over the country, do not place enough emphasis upon evangelism, but to every dollar and to every hour put into reform work, there should be one hundred dollars and one hundred hours put into the important work of formation. In the first place, we do not get over one-half of our Protestant boys and girls into the Sunday-schools. In the second place we lose one-half of them when they become big boys and big girls. In the third place, we try to win one-tenth or one-twentieth of them back after they have gone away, congratulating ourselves if we win one-tenth of them. If we had done the right kind of work ten or fifteen years earlier, we could have won four-fifths or nine-tenths of them.

While childhood is strategic, youth is fully as strategic. We are told that 85 per cent of

all conversions take place under 20 years of age. Not only is youth the period for conversion, but it is also the period for crime. We are told that 70 per cent of all criminals are under 33 years of age and that the vast majority started on their criminal careers when they were 16 or 18 years of age. Youth is the period for weal or for woe. A person can stand upon various points on the Rocky Mountains and take a handful of snow and throw it a little to the west and it starts on its career to the Pacific. If he throws it a little to the east, it starts on its career to the Atlantic. It is in youth that a person starts on the right or the wrong career.

Many Protestant churches today are being transformed, owing to the aggressive Sunday-school work that was done a generation ago. Dr. Rainsford who did such great work in St. George's Episcopal Church in New York, attributed his influence largely to the influence of the Sunday-school. He not only got hold of the boys and girls, but held them.

[Continued in March WORLD EVANGEL]

Are You as Interested in Your Sunday-school as I Am?

The above is the first of eight articles on the Sunday-school Superintendent and His Work, by one of the most successful superintendents in the United States—awake to the importance of the Sunday-school he has doubled the attendance of the Fourth Church Sunday-school in Hartford, Conn., within one year. These articles were secured for my Sunday-school magazine, THE WORLD EVANGEL. A few of them will be reproduced in THE EXPOSITOR to awaken pastors to the importance of the Sunday-school. Mr. Knapp says that unless the churches of America put the emphasis on the Sunday-school that is warranted by the results it produces for the church, that the church, in the cities at least, will soon face the fact of their decline.

Twelve thousand pastors will read this article.

You be the judge as to whether you are interested in your work or not—and this is the test: The pastor: "If what Mr. Knapp says is true, my Sunday-school superintendent ought to read it and with him I ought to take immediate action to increase the efficiency of *our* Sunday-school.

"In order to maintain the interest of the superintendent and my own, I with my superintendent should read Mr. Knapp's other articles on the Home Department, the new feature of the Sunday-school which will accomplish what the prayer-meeting formerly did, but which it is not doing today, because the church members do not come to it. The reason is not lack of power, but lack of presence." Or you can say, "I'm too busy."

The regular price of THE WORLD EVANGEL is 50 cents a year, to be increased soon to 75 cents. But I feel the importance of you and your superintendent and the one in charge of your home department or the one you would interest in this work,—reading these articles to appear in the next ten issues of THE WORLD EVANGEL, that I will furnish three yearly subscriptions for the ones mentioned for $1.00 for the three, which is the cost price.

This being the case, I can ask you: "Are you as much interested in the Sunday-school of your church as I am?" Your superintendent may be more able to furnish this dollar than you. Ask him.

Use this blank for authority:

F. M. BARTON, Publisher World Evangel, 702-712 Caxton Bldg., Cleveland, O.
(Double column)

Send to the WORLD EVANGEL one year

to Supt. .....

Address .....

to Home Dept. Supt. .....

Address .....

to myself (name) .....

Address .....

for the enclosed $1.00, or for $1.10, which I will pay in 60 days.

Signed .....

Unlimited Room—Limited Time

WILLIAM WARREN SWEET, WILLOW GROVE, PA.

"And yet there is room." Luke 14: 22.

"Verily I say unto you I know you not." Matt. 25: 12.

Introduction:

1. The two parables "The Ten Virgins" and "The Supper" teach two important truths concerning the kingdom of heaven.

2. Statement of the Parables.

I. There is no limit to the room in the kingdom, but there is to the time, including the kingdom.

1. God knows no such words as "too full," but he must oft repeat the dread words "too late."

II. Why is the time limited when there is plenty of room?

1. Because if we had unlimited time we would never make a decision. (a) Any time means no time.

2. It is just to limit the time because this life is sufficient in which to make a decision.

3. It is just to limit the time because we are accustomed to limited time in everything else.

(a) Everything runs on schedule time in this world; the earth, stars, seasons, trains, etc.

Conclusion:

Life ends the opportunity of entering. Death slams the door, no matter how much room there may be.

Origin of The Young Men's Christian Association

How the founder, Sir George Williams, went about his work.

From the "Life of Sir Geo. Williams," by J. E. Hodder Williams, published by The International Committee, Young Men's Christian Association, New York, N. Y.

NOTE.—The churches are giving their attention to Men's clubs and organizations. The Presbyterian Church recently held an international convention to discuss this work. The following experiences in the early days of the founder of the greatest men's organization in the world may prove suggestive.—ED.

SIR GEORGE WILLIAMS.

When George Williams joined the firm of Hitchcock & Rogers, his first concern was to find or to make companions of the Christian way. There were in the house some 140 assistants, of whom he wrote: "I found no means of grace of any kind. My heart was very warm—I was little over twenty at that time—and I asked myself, 'What can I do for these young men?' There were four or five young men, one of whom was a Christian, and one was a good moral character although unconverted." Through the efforts of this Christian young man the two obtained the privilege of meeting in his bedroom for prayer, the other assistants being persuaded to stay away for a short time, and not to interfere with them. Here is George Williams' summary of these early beginnings. "We met, our numbers grew, and the room was soon cramped. In answer to prayer, the Spirit of God was present, and we had conversion after conversion."

The foundations of the Young Men's Christian Association were laid in a prayer meeting in an upper room, in the fervent, effectual prayers of two young men.

George Williams was possessed of that extraordinarily rare virtue in a young man—tact. He was wont to say, when asked as to the means he suggested for tackling a young man, "Don't argue, take him to supper," and in more than one instance he carried out his suggestion literally. George Williams used to tell the story of how they won over to their side one of the young fellows in the house who was most active in his opposition, and whose conduct was a terrible ordeal for their faith. He held a good position in the business, and as George Williams relates, "we could not get near him in any way. When any young fellow gave his heart to Christ, he would pounce upon him and say, "We'll soon take all that nonsense out of you!" This young man was the organizer and chairman of the "free-and-easy" held on Saturday evening at the adjoining public-house, "The Goose and Gridiron," and largely frequented by Hitchcock & Rogers' assistants. In a short time he had promoted a very active and vigorous campaign against these young men of the upper room, and naturally he was at once marked out by them for special and particular prayer. For many weeks they waited in vain for sign of change. His hostility increased in vehemence and bitterness.

The best part of one evening's meeting was devoted to a discussion as to the most likely means of getting in touch with this most unsympathetic young man.

"Can any one tell me," said George Williams, "if there is anything he is specially fond of which we could give him? Can we do anything that will overcome his dislike for us?" One of those present suggested with a touch of humor that he had a passion for oysters. "Let's give him an oyster supper then," said George Williams. "Who is the best man to invite him?" They selected one who was on comparatively friendly terms with the chairman of the "free-and-easy," and in due course he was casually informed that a number of the young fellows were going to join in a big oyster supper, and would be glad if he would accompany them. The idea of these Christian young men indulging in such frivolity amused him immensely, and in a spirit of bravado he accepted their invitation. It was a lively evening for all concerned, and all enjoyed it, for George Williams had given strict instructions that no attempt at proselytising was to be made on that occasion. Their avowed enemy, finding himself in such pleasant company, came to the conclusion that these young men were not so black as he had painted them. As a return for their hospitality, he consented later on to attend one of their meetings. The sequel is best told in an extract from the diary of Edward Valentine: "In the course of the day George Williams came to me and said he believed something particular was going to happen today, inasmuch as the Spirit's operation seemed visible in our midst. A young man by the name of Rogers was seriously impressed about his soul's salvation. George Williams spoke to him after we had arranged to have a prayer meeting in the evening, and whilst engaged packing up a parcel Rogers came to me and told me that he was thinking seriously about his immortal soul." Shortly afterwards Rogers definitely threw in his lot with the little band of the upper room. His name is to be found among the first twelve members of the Association, and by a curious coincidence his is the only one of the twelve cards of membership which has been preserved.

The intense earnestness of young George Williams was an abiding memory to all who met him at this period, and while it was an inspiration and delight to those who shared his zeal, it was, I doubt not, a constant embarrassment to those who wished at all costs to avoid him. Going to bed at night was an undertaking calling for much careful scouting on the part of those who had attracted his attention, and they would carefully examine the passages leading to their bedrooms to make sure of the coast being clear, for their zealous comrade was often lying in ambush, and, given the opportunity, would not be denied.

Strange to say, however, his importunity never offended. He had, as was often said, a way with him. It was impossible to resent his cheery, unaffected sincerity, his manly di-

rectness, his courageous simplicity. And all in the house respected him, for he was admitted to be one of the best salesmen in the city.

George Williams and two or three who had stood almost alone in 1841, found themselves in 1843 the respected leaders of a movement that had affected the whole house from the head of the firm to the youngest apprentice. A Mutual Improvement Society and a Young Men's Missionary Society with frequent Bible classes and prayer meetings, were visible signs of an altered condition of things. It has been well said that the three great factors which combined in the genesis of the Young Men's Christian Association were: Personal contact, united prayer, and the study of the Bible. From the single association in the single house of business, there grew an association of associations as the young men of the separate houses came together in a common bond of fellowship and union, co-operating to widen and further their interests and influence. In 1846 there was a movement towards placing the Association on a wider basis. "Since your last meeting," it was stated, "your committee have added to their plans the formation of Mutual Improvement Societies, as in many large houses containing upwards of eighty to a hundred young men, no Christian young man is found, or, if there be one, his position is so isolated that he is prevented from carrying out the other part of our plan. Now, many unconverted young men would assist and feel interested in a Mutual Improvement Society. So would principals of houses, and we shall deem it no unimportant result if we can lead to the library and useful knowledge rather than to cards and billiards, the cigar divan and concert room, the theatre, and the seducting and polluting retreat."

Throughout his connection with the Association George Williams unceasingly urged the importance of the Bible class as one of the most valuable features of the work. Speaking at a conference some years after he undertook the work at Serjeant's Inn, he advised the conductors of such classes to form committees of young men who would come to the class thoroughly acquainted with the subject for discussion. Immediately the conductor had opened the lesson, some one, "without a moment's loss of time," should deal with it; he would then be followed by others prepared in a similar way, and so the interest would be maintained, and long, uncomfortable pauses avoided. He also urged the necessity of making proper provision for watching the strangers who attended the classes. There was, he truly remarked, something known in London of the results of a hearty shake of the hand, and everywhere it should be some one's definite business to watch for the newcomer, "to find out who he was and where he came from, to invite him to tea and get him to come again. I would have it," he continued, "a treat to attend a Bible class. I do not think the prayer meetings of the ordinary kind are satisfactory. Young men want something quicker, brighter, more lively. The tunes, hymns, and exhortations should all be chosen in this spirit, and the conductors of the Bible class should not make the mistake of restricting themselves too much to prayer." At the conference of delegates in 1871, speaking of the means of increasing the success of the Association, he advised his hearers to "get to know the names of young men. Take one at a time. Write a letter to him. Give him a shake of the hand. Ask him to have a friendly cup of tea. Talk kindly, naturally, with him. Take him for a walk. Show him a little kindness and you will get hold of him. Get one to come, and others of his class will follow like a flock of sheep. Have warm hearts, loving, big souls. By God's blessing there will be no failure. By using these means every difficulty will be surmounted."

Some years later, in the course of a speech to conference delegates, he said:—

"Oh, let us be men of one idea! We have—I know I have myself—too many irons in the fire, and our energies are scattered and worth nothing. If this conference would result in inspiring us to keep to our work, it would prove a blessing indeed. . . We ought to comprehend in our regard and prayerful sympathies every young man in the kingdom, from the Prince of Wales down to the lowest beggar, every young man from fourteen to forty. In England at the present time great power is being given to the working classes. How is it to be turned to the best account? Is Bradlaugh to be allowed to have his say to the working classes, and are there to be no young men amongst us able to meet his attacks on revealed religion?"

In 1873 another landmark in the work of George Williams was reached by the opening of Hazelwood House, Ryde, as a holiday home for young men. Such was the success of Hazelwood House that a few years later another young men's home was established at Margate. These homes, to which more particular reference is made in a later chapter, owe their existence almost entirely to the initiative and munificence of George Williams, who determined to wipe away the reproach of a sceptical young man who once said to him, "All that your religion does for me is to offer me a farthing tract."

I Am Only One, But
I Am One.
I Cannot Do Everything, But
I Can Do Something
What I Can Do I Ought To Do
What I Ought Do
By God's Help
I Will Do

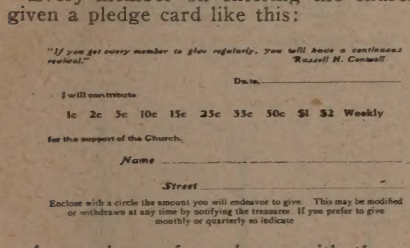
CONFERENCE ON CHURCH FINANCES

A Wholesome Publicity

F. T. ROUSE, FIRST CONGREGATIONAL CHURCH, APPLETON, WIS.

We have a people's church, with a large number of small givers. Russell Conwell said to us once, "If you get every member to give regularly, you will have a continuous revival."

Every member on entering the church is given a pledge card like this:


"If you get every member to give regularly, you will have a continuous revival." Russell H. Conwell

Date.

I will contribute

1c 2c 5c 10c 15c 25c 35c 50c $1 $2 Weekly

for the support of the Church.

Name

Street

Enclose with a circle the amount you will endeavor to give. This may be modified or withdrawn at any time by notifying the treasurer. If you prefer to give monthly or quarterly so indicate

and a package of envelopes, with the name carefully printed thereon.

We have an assistant treasurer and solicitor for every district in the parish (20 districts, see map). Each one is from time

to time furnished a list of all possible supporters in that district; and he reports on the same.

Every member of every family is encouraged to give weekly. We thus secure about 500 pledges, from 1 cent a week to $3.00 and averaging about 16 cents each per week.

Members and supporters are kept interested by being fully informed of the financial condition, and by such exhibits as the following:

Through a live weekly publication the parish is kept clearly informed of the financial needs and condition. These extracts from *The Open Door* show how the year was begun:

FINANCIAL STATUS.

Our church was built in 1888 at an expense of about $40,000 and is entirely paid for. There is no incumbrance upon the same. No tax is required upon the property. The parsonage was acquired in 1899 at an expense of about $7,000; for which money was borrowed at 4 per cent and 4½ per cent. It was correctly supposed that the interest would offset the rent paid formerly for an inferior house. The present indebtedness on the parsonage is $6,000 of which the ladies are planning to take up $500, most of which they have on hand.

FINANCIAL SUPPORT OF THE PARISH.

There are no fixed dues in the Congregational church. Contributions are absolutely voluntary.

To meet our necessary expenses these pledges should aggregate $100 a week.

Our current expenses are approximately as follows:

Pastor	$2,000.00
Music	660.00
Janitor	540.00
Fuel	330.00
Light	190.00
Printing and office supplies	300.00
Interest, insurance, taxes	500.00
Repairs, church and parsonage	480.00
Total	$5,000.00
Average receipts	4,300.00
Annual arrears	$ 700.00

AN OLD DEBT.

About the time Mr. Faville went away in 1898 there had accumulated a floating indebtedness covering some years, of $5,000. Under a special effort at that time this amount was all pledged by individuals to be paid within two years. Four-fifths of this has been paid. The remainder, due in part to neglect in collecting and in part to misunderstanding or neglect on the part of the subscriber, has not been paid. This indebtedness of about $1,000 is still unpaid.

Debt on parsonage	$6,000
Old floating debt	1,000
Total	$7,000

Interest per annum $337.50.

FINANCIAL NOTES.

Good morning, have you made your pledge?

The church collection Sunday was $180. A few more of these will reduce our arrearage.

December 31 is the last Sunday of the year and furnishes the last opportunity to close the year right financially.

There is outstanding on the church books, mostly in small accounts, nearly $1,000 due from subscribers. Let each one bring in his little next Sunday.

The Sunday school Christmas collection was a little over $20.

It is fortunate for the treasurer that there are fifty-three Sundays this year.

Has your income increased the past year? Has your pledge to the church increased in the same proportion?

A FINANCIAL VICTORY.

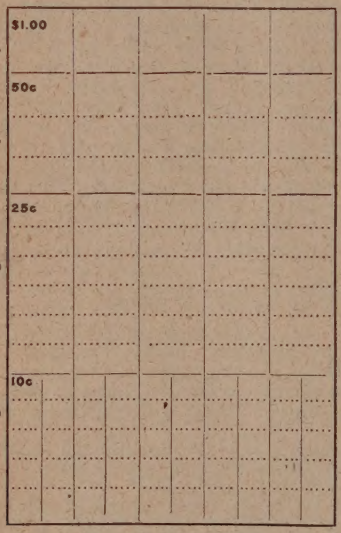
Under the direction of the trustees the pastor devoted the *fifty-third* Sunday of the year to a presentation of the financial needs of the church.

It was found that it requires about 5,000 a year or $100 a Sunday to adequately support the church, for ordinary current expenses. It was found that the people were giving regularly only about *seventy-five per cent of this* or $4,000 a year, or seventy-five

dollars a Sunday. Hence the church was running behind approximately twenty-five dollars a week or about one thousand dollars a year.

This year the current deficit was expected to be about $1,000 and about a week ago the pastor began quietly to go about and secure one hundred men who would guarantee each to take care of one one-hundredth of this deficit. This was secured readily. It was then proposed to present the matter to the congregation Sunday, and secure the necessary twenty-five dollars per week in pledges for the next year.

With a chart representing $25, marked off in squares representing $1.00, 50 cents, 25 cents and 10 cents each. Pledges were called from the congregation. Then the bidding began. In a short time the $1.00 squares were filled representing $260 per year; then the 50 cent squares, representing $390; then the 25 cent squares, representing $260, making a total of $1,300 new or increased subscription for the coming year.



Morning Subscription

Subscribers	at	per week	per year
5	$1 00	$5 00	$260 00
15	50c	7 50	390 00
30	25c	7 50	390 00
50	10c	5 00	260 00
100	25c (Average)	$25 00	$1,300 00

Evening Subscription

Subscribers	at	per week	per year
5	50c	$2 50	$130 00
12	25c	3 00	104 00
16	10c	1 60	83 00
33	5c	1 55	86 00
66	13c (Average)	$8 75	$403 00

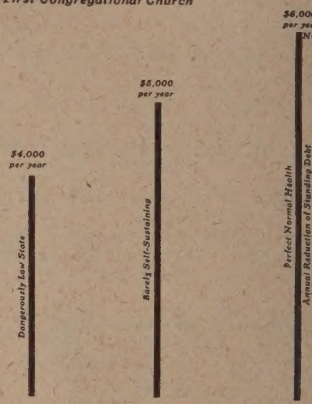
In the evening about $400 was subscribed in the same way, making a total of about $1,700 increased resources for 1906. This with the $1,000 deficit practically raised makes the Congregational church about $2,700 better off than it was two weeks ago.

The trustees affirm that the work has "just begun" and is not going to stop till all the members and congregation and parish are permitted to share in the financial revival.

This entire chart was checked off in about half an hour last Sunday morning. In the evening the price was reduced about fifty per cent and almost the entire chart marked off again. And there are still many to hear from.

Financial Thermometer

Health Chart of the First Congregational Church



The patient has recovered from a "dangerously low state," has passed the "barely self-sustaining" condition and is advancing rapidly to "perfect normal health."

Supplement to THE OPEN DOOR
January 6, 1906

One Mode of Appeal

A PERSONAL WORD TO EVERY MEMBER.

This is a little letter from your pastor.

You have heard of the splendid forward movement inaugurated last Sunday toward giving our church adequate financial support. Over $1,500 in new subscriptions was secured. We must not let it stop till every member of the church and parish has had a part in it. Trusting you will make a new or increased subscription, please fill out the accompanying blank and bring or send to me next Sunday.

REMEMBER THIS.

Every member of the church has publicly and solemnly before the altar assented to this covenant: "You do further promise as a member of this church to contribute of your means, as God may prosper you, for its support and benevolences." In 1906 will you keep this vow?

If you must be excused please notify me of your request personally and confidentially and it will be cheerfully granted. "Refused," "excused" or "enthused" is our motto.

Earnestly yours,

F. T. ROUSE.

The following show the conditions at the close of the year. Quarterly and annual

statements like the following have been regularly sent by mail. Every effort is made to keep the account from getting "old."

ANNUAL STATEMENT.

M .....

FOURTH QUARTER.

Annual Subscription..... $.....
Received to Dec. 31, 1906... $.....
Balance payable ..... $.....

CONGREGATIONAL CHURCH.

C. L. MARSTON, Treasurer.
J. J. FISHER, Ass't Treas.

1. This is not a dun, but a "statement" for the mutual convenience of yourself and the treasurer.

2. A special effort is being made this year to keep the accounts accurate in every particular. Any mistakes should be reported at once, and will be cheerfully corrected.

3. By "subscription" is meant pledge; if you have made one; or the amount we understand you to desire to give if you have made no pledge.

4. Remember, the expenses of the church go on and money has to be borrowed at the bank on interest on all accounts overdue.

5. The assistant treasurer will be found in the rear of the church before or after morning service for consultation with reference to your account.

If there is likely to be a deficit, *before* the close of the year One Hundred "Guarantors" are secured each to agree to give *one per cent* of the deficit. When the exact amount is known each guarantor is informed of his quota. So the shortage is assured in advance, and easily collected afterward.

FINANCIAL THERMOMETER.

Shall we close the year without debt? This depends. If all pay their pledges, and offerings are generous, it can be done—otherwise not.

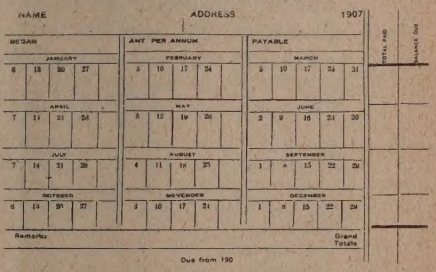
Watch the thermometer:

The above diagram indicates our present financial status, more fully stated in the following figures from the treasurer:

COLLECTIONS FOR 1906.

October 7, Total	$3,200.00
October 14.	105.48
October 21.	109.63
October 28.	92.73
November 4.	114.93
November 11.	112.95
Total	$3,735.72
Total needed	$4,500.00
Balance needed	$ 764.28
Remaining Sundays	7

The individual accounts are carefully kept by the card system, upon a form like this. These can be examined by any subscriber in the vestibule of the church at stated times.



A Sunday's collection, Published in church paper.

The collection last Sunday was as follows:

Envelopes	Amount	Total
16	01	16
7	02	14
1	04	04
33	05	1 65
47	10	4 70
1	13	13
4	15	60
6	60	1 20
1	21	21
24	25	6 00
1	26	26
7	30	2 10
2	35	70
1	40	40
10	50	5 00
1	64	64
4	1 00	4 00
1	1 40	1 40
1	1 50	1 50
2	2 00	4 00
1	2 40	2 40
1	2 50	2 50
1	2 60	2 60
1	3 90	3 90
1	4 20	4 20
1	5 10	5 10
1	5 25	5 25
1	6 50	6 50
1	6 75	6 75
1	7 50	7 50
1	7 80	7 80
1	8 00	8 00
1	11 25	11 25
1	12 00	12 00
1	16 00	16 00
1	18 50	18 50
1	31 80	31 80
Total		$176.88

The result of this method has been, that

1. Its business-like quality has commanded the respect of business men,

2. A wholesome publicity has made all feel that they are stockholders in the enterprise.

3. Partly as a result of healthy finance we never pass a communion without additions. In a comparatively small town 550 have united with our church in the last seven years, surpassing the record of any church in the denomination in the state.

4. It never hurts, but always helps a church to have a good current of business energy running through it.

The Plymouth Plan

ELMER ELLSWORTH HELMS, BUFFALO, N. Y.

My present church, the Plymouth Methodist Episcopal, handles its finance the most successfully and sensibly of any church I have ever known. Plymouth is more than fifty years old and has a membership of some six hundred. Up to two years ago, the subject of support was presented from the pulpit at the beginning of the conference year and subscriptions solicited. Result—of the five thousand dollars needed, usually less than four thousand was subscribed. Near the end of the year a desperate appeal for a large deficiency had to be made. Two years ago the Official Board decided not to say anything about finance in public, but instead to appoint a finance committee of twelve members who were to go "two by two" and visit every home in the church. As much attention was to be given to the small subscriber as to the large. They divided the church into six divisions for convenience of solicitation. Last year the total subscriptions under this plan amounted to more than six thousand dollars and the percentage of shrinkage was much less than formerly. The year closed with over seven hundred dollars in the treasury. This last summer we made some five thousand dollars improvements on the church, solely on "faith in the people." This amount was added to the current budget. The year is not yet half gone and we can already see that we will close the year with fully a thousand dollars in the treasury, notwithstanding the fact that our budget is twice is large as formerly. No plan equals the "visiting from house to house." The people feel that they are important enough to be personally consulted. Incidentally, these twelve visitors encourage the people and stimulate them to a regular attendance upon all the services. As soon as the visiting was begun there was a marked increase in the mid-week prayer-meeting and the Sunday services. In short, the work of our committee of twelve has been so widely helpful that, not lightly, but because of their good works, they have been named the "Twelve Apostles." Nothing equals, nor can take the place of, the personal touch. The people are asked to follow the Scripture plan of payment—Weekly. I. Cor. 16: 2.

The finance committee hold monthly meetings, and if any are discovered getting seriously in arrears, the same two that did the visiting formerly, call to see what the trouble may be. If business or other misfortune has come upon the family the visiting committee always insist on the subscription being cancelled, if need be, or lessened. Thus the most confidential and heart relations are established between the people and the financial system. And we find that the people will make any sacrifice before they will cancel their subscriptions. The clerical work is done by the Financial Secretary and the Treasurer.

The sanity and the success of the Plymouth Plan are beyond question.

Envelope System

H. H. SPIHER, IDAVILLE, IND., CHURCH OF GOD.

1. *Organization of a Board.* We, as a church, elected a board of deacons, consisting of four men, striving to choose men of business qualifications. We arranged to elect one deacon each year, to serve for four years each after the first election, thus keeping in office at all times some men fully understanding our system.

Then we had the deacons make the "Bank of Idaville" (our town bank) the treasury of the church, banking all money, and checking out same only upon order drawn by the secretary of the deacons' board. (Thus we have each check drawn as a receipt.)

2. *Presentation of Appeals to Members.* The board of deacons appoints a brother or sister (special care taken to select those best adapted to the work), to pass a subscription paper each year for a free will weekly subscription for the support of the church and pastor. A leaflet upon giving is passed with it to each person, to read and keep. Then the pastor preaches often on the duty of giving from such texts as Mal. 3: 8, or 2 Cor. 9: 7. Other tracts have been used also.

3. *We Use the Weekly Envelope System,* each member receiving 52 envelopes at the first of the year, dated one for each Sunday in the year. Each contributor has a number and need not write his name on his envelope, as no one else will have his number.

4. *Method of Keeping Accounts.* We have a book from MacCalla & Co., 250 Dock St., Philadelphia, Pa., in printed forms so as to keep the member's number and name and give credits each Sunday in the year. This is kept by the board of deacons. Each quarter we send out treasurer's statements to each one and this usually brings up all shortage.

5. *The Results.* Four years ago when I became pastor, there was a debt of several hundred dollars. Today the church is free from debt, and for three years and ten months each Monday morning, the pastor has cashed his check at the bank, given by the board of deacons for services. The local expenses have been paid quarterly and this year the church will increase the pastor's pay about one hundred dollars. At the end of the past three years, there has been each year a surplus left in the bank to the church credit after all bills were paid; one year $68.00. The church membership has increased from 100 to 155. The attendance has steadily increased. Our people

are farmers mostly. Our town is a village of less than 500 with six churches. It takes systematic methods to survive and progress. We believe in business methods in church finances. No member complains under our system.

P. S.—We note a few items: 1. We believe in the guidance of the Holy Spirit and for this we devoutly pray in all of our church work, financially as well as otherwise, remembering it is God who gives, and moves the hearts of men to do good. But we are like the small boy who heard his father pray for God to feed and clothe a very destitute family across the way, and at close of prayers said, "Papa, give me your pocketbook and I will run across the way and help God answer your prayers." So, after asking God to guide and help us, we just arrange to assist the membership of the church in answering prayers by opening up their pocketbooks.

2. At our communion services last June, we secured 100 Little Bibles from F. M. Barton, and in them enclosed the tracts on giving. We gave them out and told our people that they were free to all who would read them, but one cent each to all who failed to read them. Well, our people read the booklet, and the next week a good brother handed me ten dollars, saying, "I will pay more, that reading matter did me good."

3. We have discouraged all ice cream and church fairs and fakes, as we believe they are breeders of stinginess and that they create friction, and in the end lose the church credit and money. If the young people want to have a social time we simply raise a sum privately and make it free to all, and have it purely social.

4. Our Ladies' Aid Society is flourishing. They have put $100.00 of repairs on the church building in the last two years and have a snug sum in hand. Our Ladies' Missionary Society is run on the basis of monthly payments and is a flourishing success.

For a Country Church

G. A. CHARNOCK, FIRST CONGREGATIONAL CHURCH, ALTURAS, CALIFORNIA.

The following letter was mailed to members and friends of the church:

Dear Sir.—The above Finance Board has been appointed to co-operate with the Board of Directors, to manage the financial affairs of the Alturas Church; and in appealing to its members and friends for money to carry on the work we desire to call your attention to the following, viz:—

This church is endeavoring to help every child, every young person and everybody in Alturas through its Sunday-school, its Young People's Society and its regular church services.

This church has ministered to all the people of Alturas (and largely of Modoc County) irrespective of differences of creed. On the glad day when the marriage bell sounds, in the dark hour when the funeral knell is heard, on the Sabbath day at its regular services, this church has endeavored, in a spirit of sympathy and liberality, to meet the highest and deepest needs of the people.

This church stands for that which is high and noble and pure, and because of its beneficent work we all know that Alturas is a better place to live in.

The services of an experienced and capable pastor, Rev. G. A. Charnock, have just been secured and we believe his work and influence in this town will be of value to every man, woman and child in it.

Following is an estimate of the expenses for the year commencing November 1st, 1906, together with the sources from which the Finance Board expects to secure the money to meet these expenses:—

ESTIMATED INCOME.

Cash in treasury	$ 11.00
Sunday collections (estimated)	100.00
To be raised by subscription	1,289.00
Total	$1,400.00

ESTIMATED EXPENDITURE.

Pastor's salary	$1,200.00
Janitor's salary	60.00
Wood	24.00
Light	30.00
Fire Insurance	27.00
Interest on debt on parsonage $450.00	45.00
Incidentals	14.00
Total	$1,400.00

Additional to the income shown above there is the money received for the services of the pastor when at Likely and Canby, amounting annually, clear of expenses, to $312.00; but it is expected that the churches at these places will, in the near future, secure pastors and thus leave Mr. Charnock at liberty to give his whole time to the Alturas church. When this is brought about the church will be opened for Sunday morning service.

Meantime it has been decided to apply whatever comes from the Likely and Canby churches to the reduction of the $450 debt on the parsonage.

The plan by which the Finance Board purposes raising the above $1,289.00 is as follows:

Find	5	men	to	give	$50.00	each $250.00
"	10	"	"	"	25.00	" 250.00
"	5	"	"	"	20.00	" 100.00
"	25	"	"	"	15.00	" 375.00
"	20	"	"	"	10.00	" 200.00
"	25	"	"	"	5.00	" 125.00

For the purpose of systematizing this canvass, but with no intention of dictating to any one how much he should give, we are asking every person to whom we write to come into one of the above groups.

Will you be one of 5 men to give $50.00 each, or such an amount as seems wise and right to you? If agreeable and convenient to you we prefer to receive this subscription in weekly amounts—$1.00 each Sunday—and we will provide you with suitable envelopes which can be deposited in the collection plate at church. But if you prefer to pay monthly, quarterly, or in one annual amount, we will arrange to collect on whatever plan suits you the best.

It is understood, in the event of a subscriber leaving town or meeting with unforeseen trouble, that any balance owing on a subscription

for the current year will be cancelled at the request of said subscriber.

In a few days a member of the Finance Board will call on you, and meantime we trust you will give this matter your careful and sympathetic consideration.

Thanking you for your help in the past,

Very sincerely yours,

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No Side-shows

CLIFFORD SNOWDEN, ST. PAUL'S EVANGELICAL CHURCH, CHICAGO.

An old and valuable recipe for rabbit pie begins, "First catch your rabbit." Absolutely the only way to finance a church is to first get your money. After it is gotten almost any board of trustees can spend it.

All this may sound foolishly simple, but it is a fact that the majority of churches neglect this important part of financing a church. In consequence all sorts of undignified, and even unprincipled and dishonest, schemes are gotten up to make both ends meet. The preacher is unpaid and God is robbed. Here is a plan that I will guarantee to work in any community if it is followed out.

First: Make a solemn promise to the parish that there will be no fairs, bazars, shows, concerts, entertainments, or pay sociables for the purpose of financing the church. This will assure the tradesmen that no blackmail will be levied in the name of the Lord God of Hosts. It will give business men a confidence in the church that can be gained in no other way. What would you think of a grocer who should give an ice cream social to help himself out of the danger of bankruptcy court? Men have the money and men will not be interested in petty, catch-penny affairs. Any business man will tell you, if he is honest, that the blackmail system of church finance is disgusting to the unsaved, and debilitating to the saved.

Second: Get the parish together at a dinner (no charge, mind you), and then with your biggest man at the blackboard, call for weekly subscriptions. Have several large givers to head the list and ask everybody to give something, weekly. After all is raised that can be raised in this manner go after the others on a still hunt.

Third: Push missionary giving. The church that is continually asking for itself is a poverty stricken affair and deserves to die. It will attract only the small givers and the small caliber men and women. Giving is a habit and the sooner people get the habit the better for the Kingdom of God.

Fourth: Make up your budget and have a definite sum in view, both for missions and church expenses.

I have built up two poverty stricken parishes on this method and it will work. It will make the Lord's work dignified. It will dignify the man who does it, as God's messenger. It will attract men and it will sift out the cheap people who make quarrels and troubles for the church and the ministry.

In both instances I trebled attendance and finances.

UNUSUAL

Even a lunatic may not wholly lack the power to reason. This truth appears in a story *Life* tells of the inspection of an asylum by the trustees.

Walking through the grounds, they came upon a party of workmen who were repairing a wall. One of the harmless patients, apparently assisting in the work, was pushing a wheelbarrow along upside down.

"My friend," said a kind-hearted trustee, gently, "you should turn your wheelbarrow over."

"Not on your life!" replied the patient. "I turned it over yesterday, and they put bricks in it!"

WHY SHE DISLIKED THE SERMON.

A minister newly appointed to a church in the south of Scotland asked an old lady how she liked his preaching.

"I didn't like it at all," she answered.

"And pray, why not?" he asked.

"Well, in the first place," she answered, "ye read your sermon; an' in the second place, you didn't read it weel; an' in the third place, it wasn't worth the reading."

THE HEART MAKES THE WISH.

Two little Indian boys, to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure, were talking the other day as to what they would like to be and to do when they were men. One exclaimed:

"I wish to be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph:

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything or to do anything so that the "good things" might "go" to others. Willing to be even the preacher's horse and buggy if he couldn't be the preacher.—*Ex.*

"Women feel where men think," said the female with the square chin.

"Yes," sighed the man who had been married three times; "that's why men become bald."

In a small village in Maine there lives an old soldier who has for many years received a pension from the Government, which, with his small earnings by occasional jobs, made him comfortable. One day, while at work in the house of a neighbor, he slipped at the top of a flight of stairs and fell to the bottom. The lady of the house heard the noise and hurried to learn the cause. "Why, Ambrose," she said, "is that you? Did you fall downstairs?" "Yes, marm, I did," answered the old man; "and for about a couple of minutes I thought I'd lost my pension."—*Youth's Companion.*

ILLUSTRATIVE DEPARTMENT

Textual Search-Lights

JUDGED BY THE SUN. (365)
Phil. 1: 10.

Oriental cloth-merchants call in the sun as an expert witness in determining the quality of the finer products of the loom. Servants of the seller pass the web slowly between the purchaser and the sun. If no blemish is revealed by the flood of light which this incorruptible witness pours through warp and woof, the piece is passed and paid for as perfect. Every language used by these dealers has its word meaning "judged by the sun." Greek merchants, in New Testament times, advertised "sun-judged" cloth in all the market-places whither the tent-maker preached the gospel of the resurrection. As a man of the people, knowing familiarly the language of their camps, courts, games, and market-places, as well as a man of culture knowing their poets and schools of philosophy, Paul borrows this market word for the prayer, indicated above. He asked that Philippian believers might be so pure that they would pass the severest tests without flinching and without disgrace: "Judged by the sun and without disgrace."—*Epworth Herald.*

WIN YOUR SOUL. (366)
Luke 21: 19.

"In your patience ye shall win your souls." The authorized version reads, "In your patience possess your souls." But in the revised version it is "win." The late Bishop Westcott, one of the revisers, said that of all the changes in the New Testament none had given him so much joy. For it is one thing to possess a Victoria Cross, quite another to win it. It is one thing to inherit a title, quite another to earn or win it.

FRIEND—CHUM. (367)
Luke 7: 34.

Dr. Bruce once said to a friend of mine, "You know that word 'friend' is not good enough, it does not really match the meaning of the word behind it. The fact of the matter is, the only word that catches it is the word the boys use—'chum.' He is the chum of publicans and sinners." He so lived and acted that these scribes and Pharisees said, "That man is the companion, the chum, the intimate friend of publicans and sinners."—*G. Campbell Morgan:*

MARK 12: 28. (368)

Well—literally, *finely*—admirably.

MARK 12: 39. (369)

Uppermost rooms. Rather, *the chief couches.* The middle place at the triclinium was the most honorable.

Verse 41.—*Money*—Literally, *copper.* We use *coppers* in the same fashion.

Fool's Gold and True Riches

S. A. WILSON

JUST ENOUGH. (370)
Prov. 30: 8.

The teacher of a kindergarten school overheard recently a group of little girls disputing over the relative wealth of their fathers. One little girl said her father was worth so much. Another little girl said, "Pooh? That's nothing. My father's worth five times what your father is!" Another declared that her father was worth still more. Every one in the group had something to say as to the riches of her father, except one girl. The teacher observed the silence of this child and afterward asked her why she took no part in the conversation. "Oh," said the little girl, with a curl to her lips, "I hadn't anything to say. My father's neither rich nor poor. He's got just enough." What a blessing it is to have "just enough."

A RESPECTABLE ANARCHIST. (371)
I Cor. 15: 33. 1 Cor. 5: 6.

In Central Park the other day I was looking at a beautiful flowering shrub.

While I looked, a well-dressed, nice-looking man accompanied by a handsomely gowned woman, paused to admire it. After a moment the man stepped over to the tree, and broke off a branch of blossoms, and handed them to the lady. He was a fine-looking, white-haired man, and he did it very gallantly. She took the flowers rather deprecatingly, I thought, and I heard her say, "You ought not to break the Park rules."

His reply was, "One branch will make no difference."

I strolled along beside them, thinking about the philosophy wrapped up in the little scene, when, hearing a boyish shout behind me, I turned and looked back.

The old man's deed was already bearing fruit. A group of boys had been playing ball near the flowering tree, and had never thought of breaking branches from it until they saw the old gentleman's example. But he was not one hundred yards away before half a dozen were at the little tree, breaking down branches on every side, until in five minutes it was a ruined and ugly wreck.

I walked along, thinking to myself that this is the way anarchists are made. Respectable, well-bred people break the law when it pleases them in little things, and forget the multitude that, looking on, break the law when it pleases them, until the land is filled with lawlessness and riot.—*Rev. Louis Albert Banks, D. D., in The Christian Endeavor World.*

THE DYING CARDINAL (372)
Luke 12:20.

Bulwer Lytton presents Cardinal Mazarin walking feebly through his collections of art, and among his treasures, and mourning that soon he must say adieu to them forever:

And slowly, as he tottered by, the old man, unresigned,
Sighed forth: "And must I die! and leave this pleasant world behind,
My power, my state, my wealth, my pomp, my galleries, and my halls?"
Still while he sigh'd, the eternal art smiled on him from the walls.

THE GREEK VICTOR. (373)
Luke 12: 15.

At the new Olympic games in Athens a few years ago, the long distance race from Marathon to Athens was won by Loues Spiridon, a Greek peasant. His reception in the stadium was a scene of wild enthusiasm.

And what was the temper of this Greek peasant to whom all, from the king down, made obeisance? He was a poor man who had to live most economically to live at all. They offered him twenty-five thousand francs in gold—twenty-five thousand francs in a country where a stout laborer earns less than two francs a day. He refused it. To sustain the honor of Hellas was enough for Loues Spiridon, he said, and only asked that he be given a water privilege in his native town of Maroussi, that he be allowed every morning to fill his goatskins in Athens, and drive his little team to his own little village and there sell such of the water as his own people might care to buy from him. The money? They set it aside for the physical training of the boys of Loues' village.—*J. B. Connolly.*

A SERMON FROM THE NEWSPAPERS. (374)
1 Tim. 6: 10.

Along with much that is unsavory our sensational papers frequently print personal incidents which have all the moving force of the most powerful pulpit exhortations. One of these was the recent trial and sentencing of an aged bank cashier who had been a Congressman, collector of internal revenue, county treasurer, postmaster, and the holder of other offices of honor and public trust, but who had involved himself criminally in the wrecking of a bank. His fellow-townsmen—judges, college presidents, attorneys, merchants—all testified to the high character he had previously maintained and the universal esteem and affection in which he was held. The prisoner, the witnesses, and the court were bathed in tears and shaken with sobs, and the presiding judge could not control his emotion in giving sentence.

And indescribably pathetic was the parting of this white-haired man from his boys, young men who keenly felt the family disgrace. "My boys, my boys, don't think too hard of your old father, but remember me as in years gone by," he cried in his agony.

There is nothing that we need to add by way of application. The whole scene was infinitely sadder than anything that fiction or the drama can conjure up, and the lesson is writ large for all to read.—*Western Christian Advocate.*

THE DARKEST DAY. (375)
1 Tim. 6: 9.

"The darkest day in any man's earthly career is that wherein he first fancies that there is some easier way of gaining a dollar than by squarely earning it."—*Horace Greeley.*

MONEY. (376)
Money is power in storage.—*Rev. J. H. Denison.*

CALLS FOR MONEY. (377)
1 John 3: 17.

A minister went to a prominent church member for help to bury a poor man. As he handed him five dollars he said, "I wonder if these calls will ever stop?" "Do you want them to stop?" was the retort. "No," came the reply; "for if they did I should become as selfish as the devil."—*C. E. World.*

AGASSIZ ON MAKING MONEY. (378)
Luke 12: 15.

Agassiz said, "I have no time to waste in making money. Life is not sufficiently long to enable a man to get rich, and do his duty to his fellow man at the same time."

GIVING. (379)
Luke 6: 38.

Said a monk at the door of a monastery, stricken with adversity and poverty, "Do Date and Dabiter live here?" "No," replied the doorkeeper, "nobody of that name ever lived here." "Oh, you have forgotten your Latin," replied the monk. "Date means *give* and Dabiter *it shall be given.*" Unless you entertain Date, old Dabiter never comes in.—*Western Baptist.*

WHAT AMERICA NEEDS. (381)
Jer. 9: 23, 24.

What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.—Editorial from *The Wall Street Journal.*

Lessons From Recent Life

CHAS. B. MITCHELL.

TESTIMONY DOUBTED. (382)

John 3: 2.

Jesus Christ came from Heaven to earth; and therefore it is a hazardous matter for any one to contradict what he says about the nature of heaven, the character of its inhabitants, and the conditions of admission. In 1855-59, Paul Du Chaillu, who died recently, penetrated the hitherto unknown regions of Central Africa. He traveled on foot for over 8,000 miles, unaccompanied by any white man. On his return he published an account of the expedition, and of the remarkable things he had seen, including the gorillas, never before shot and perhaps never before seen by any save the African natives, a score or more of other animals and birds then unknown to the civilized world, and the human dwarfs. Du Chaillu was at once denounced by many of the most reputable authorities in America and Europe as a modern Munchausen. But he had been to Africa, and his critics had not. Later travelers have confirmed his descriptions, and when Du Chaillu died, his once-scouted accounts of African life were commonplaces of general knowledge. But why could not the world have "received his witness" at the first, when he spoke what he knew, and testified what he had seen?

ALL HER LIVING. (383)

2 Cor. 8: 9.

A woman died in New York recently, whose life history is an interesting one. She was eighty-five years of age at the time of her death. Her husband was for many years a prominent physician. Both husband and wife were noted for their charities. Twenty years ago the husband died, leaving a considerable fortune to his widow, but she continued her philanthropic work, so regardless of her own affairs that eleven years ago she awoke to a realization of the fact that she was dependent on her own exertions for a livelihood. So she took a flat on Second avenue, and by subletting part of it managed to remain independent. It was there that she died. She had only $1.50 when the end came, and friends whom she had made after her reversal of fortune will see that she is buried in the Lutheran cemetery.

"Poor woman!" the world will say, "to squander her fortune in charity, and die poor!" But Christ will pass another judgment. He reserved the epithet, "fool," for the man who lived for the purpose of accumulating and enjoying money. If it be wisdom to follow in Christ's footsteps, this woman was wise. I question if I have ever known a closer parallel to the experience of him who, though rich, became poor for our sakes, and the parallel is carried out even to the detail of her burial in a grave provided by those whom her sacrifice had benefited.

KNEW HIM IN SLEEP. (384)

I Thess. 5: 17.

This unceasing prayer need not be a conscious experience. It is possible for the soul to be kept so close to God that it can touch him and be strengthened without being conscious of the contact. Rev. R. J. Campbell, of the City Temple, illustrated this point in a recent sermon by the following incident:

"I have a dear little girl at home, who cabled to me today. I have only one, and it is my custom to go into her room every night to look at her before I myself lie down to rest. One night, not long ago, she was tossing in her sleep, calling out in distress. I went to her bedside, bent over, touched her head, brought my cheek down to hers. She lifted up one arm and put it around my neck. She never opened her eyes at all, she ceased to move, she ceased to toss; lay still, her fear dispelled. I stood a great deal longer than was comfortable; she held on tight. When she got up next morning someone asked if she knew who came to see her last night. 'No.' 'Can't you remember it?' 'No.' 'Remember your father spoke to you?' 'No.' 'Did you wake up?' 'No.' I thought she didn't. I asked, 'How was it then that you were still all at once?' She said, 'I don't know—I think I know him even when I am asleep.'"

Illustrations From Life

E. I. HART.

LIFE ABUNDANT. (385)

John 10: 10.

About eleven years ago, during my pastorate in Barrie, Ontario, while we were engaged in special services, a young man came into one of our meetings and took a back seat. He was a "Barnardo Boy," working on a farm a few miles from the town; ignorant, uncouth and apparently dull and stupid, and yet I was attracted to him. Several times that evening, during the service, I approached him and urged him to give his heart to Jesus. At the close of the service, when all but two or three of the workers had left the building, this young man was persuaded to remain for prayer and conversation. While we knelt at the altar God's peace came into his heart. But more than God's peace came to him—a new life and power were given to him. The mental faculties, so long dormant, awoke, and the young man was seized with a thirst for knowledge. During that winter he read every good book that he could secure and took advantage of every means of self-improvement. In a year or so he was ready for the Guelph Agricultural College. He graduated from that college with honors, and is today the editor of one of our leading agricultural weeklies, and an honored and useful member of one of our largest Methodist churches in the city of Toronto.

WAVERING FAITH. (386)

James I. 6, 7.

I have heard of a clergyman who was waited upon by his church wardens after a long time of drought and requested to offer up the pray-

er for rain. "Well," said he, "I will offer it, but it is not a bit of use while the wind is in the East, I'm sure." That is the kind of faith which most of us possess. We believe just as far as the probabilities go with us, but when the probabilities and the promises part company, we follow the probabilities and leave the promises. "They say the thing is likely, therefore, I believe it." But really that is not faith, that is sight. True, abounding faith explains, "the thing is unlikely, yet I believe it." It looks through the clouds and knows that the sun is shining. It treads the sea as firmly as it would the rock, and rests upon the surging billows as contentedly as upon the softest bed, and exclaims of God. "I trust him when I cannot trace him."

FELLOWSHIP AND UNBELIEVERS. (387)

2 Cor. 6: 14-18.

I know a young man who was once a devoted Christian, an earnest student of the Bible, an enthusiastic member of class. Everyone in his home and in the church loved and respected him. The time came for him to enter University College, at Toronto. While at the university he came into daily association with three or four young men who were very brilliant and clever, but saturated with infidelity. These laughed at his "religious virtues," and gradually lured him away from prayer and his Bible and wholesome books. In one year from the time that he made the acquaintance of these young men he had read Paine and Ingersoll; he had learned to smoke and swear and tell lewd stories; he sneered at religion and seldom entered a church. So little respect had he for God and his former piety that one Sunday evening, "just for a lark" he and his godless companions partook of the Holy Communion in a certain Toronto church. Two years later I met this young man in a northern town, ragged, dirty and penniless—for nearly a year his friends had lost track of him and now he was returning—a penitent prodigal. Years have passed since then, but though for Christ's sake God has pardoned his sin and he is endeavoring to climb the stairway from which he fell, time cannot altogether efface the deep, deep marks which two years' of dissolute companionship made upon his life.

THE MYSTERY OF GOD A NECESSITY. (388)

Prov. 25: 2; Ps. 36: 6.

"Away in the interior of China," says T. G. Selby, "I once climbed a precipice that was almost perpendicular, if indeed it did not overhang. Steps had been cut out for the feet in the sandstone, and stout iron chains had been pinned within a few inches of the steps to afford support to the hands. My face was turned toward the rock as I went up, and I never thought of the gulf that yawned beneath. When I came to descend I found I could not accomplish it with my face turned towards empty space and my eye looking down in the dim abyss and with no solid object in the field of view. I was mastered by an inveterate dizziness and should have dropped but for the timely assistance of a friend. I had to shut out the thought of the terrible abyss by turning my face to the rock, whilst my friend preceeded me in the descent and guided my feet into the successive stepping places." God has to guide us over a great many of the perilous places in life and down many a fearsome descent with our face to the dead rock. We are not strong enough to peer undismayed into all the deep mysteries of eternity. In this great gentleness and care for our peace and well-being God has hidden many things from our curious hearts.

THE HOLINESS OF GOD. (389)

Isa. 55: 8, 9.

When the photographer wishes to take an impressive picture of some vast ruin or lofty columns or massive group of statuary, he not unfrequently places a human figure at the base to suggest the true magnitude by a comparison. Without some known standard of measurement for the eye we should have very little perception of the true proportion of the object brought within our view. And so the Bible in seeking to convey to us some faint idea of the strict and awful and absolute holiness of God, depicts ranks of angels indefinitely higher and better than the choicest saints of earth about the throne of God, and then tells us that these angels who seem so lofty and stainless and resplendent are creatures of unwisdom and shortcoming in comparison with the ineffable wisdom and surpassing holiness of God. "His angels he chargeth with folly," and in the presence of Divine holiness they "hide their faces with their wings."

THE POWER OF TRIBULATION. (390)

Romans 5: 3.

"When a king asked Ole Bull, the virtuoso of the violin, where he caught the rapturous tones which he brought out of his instrument, the artist replied: 'I caught them, your majesty, from the mountains of Norway.' He had climbed the mountains and listened to the storm; he had footed the lofty cliffs and heard the vespers of the pines at the time of the sunset breeze; he had heard the midnight litany of the cascades in the darkness. When interpreting these voices of nature, he thrilled the world's great heart. What gives some men power beyond others to move and thrill? It is because they have ascended the mountains and gone down into the valleys of sorrow and there caught up the tones of tenderness and of subdued strength and confidence."—*From Sermon by the late Rev. Geo. Douglas, D. D.*

SELF-DEPRECIATION. (391)

Matt. 5: 3.

In an after-service one Sabbath evening in a mission church in Toronto there was a brother of the hearty, good old-fashioned type. He was most vociferous in his "amens" and other ejaculations. A man—a perfect stranger to me and to most of us in the meeting, engaged in prayer. He told the Lord how wicked he

had been. How sinful he was and unworthy of any blessing at the hands of the Almighty. I remember that at each characterization by the stranger of himself, the vociferous brother would shout, "That's so, Lord," "That's so." If ever there was an indignant man it was the stranger when he rose from his knees. Lo, we may say vile things about ourselves, but woe unto the man who agrees with us.

"WORSE THAN THE HEATHEN." (392)

2 Chronicles 33: 9.

The heathen know nothing of drunkenness as we do. Though many of them drink wine, seldom is any one seen intoxicated. I shall never forget the day when the curse and the degradation of the liquor traffic were first revealed to me. I was a boy in the city of Kiu Kiang, China. A number of sailors and marines from a British man-of-war, then lying in port, came ashore. It was not long before they discovered a store where strong drink could be procured. A number of bottles were purchased and the contents were frequently tasted in a walk about that Chinese city. But the heat of the day and the liquid fire within soon became too much for the tars and they hunted about for a place to lie down in. A butcher's backyard was the most convenient spot and there I discovered them, helplessly drunk, lying like pigs upon a dirty straw heap, with more active members of the swine family occasionally rubbing their noses against them. The entrance to the yard was filled with gaping, wondering Celestials. They had never seen men so beastly before. And if you could have seen their looks of surprise and heard their remarks that day you would have been humiliated and ashamed as I was, and unhesitatingly pronounced those white men "worse than the heathen."

Topics Illustrated—Danger of Delay

BY REV. G. B. F. HALLOCK, D. D.

"And he said, Tomorrow." Exodus 8: 10.

"The fool foldeth his hands together." Eccl. 4: 5.

"How long are ye slack to go in to possess the land?" Josh. 18: 3.

"It is time to seek the Lord." Hosea 10: 12.

"Remember now thy Creator, in the days of thy youth." Eccl. 12: 1.

"Lord, I will follow thee, but—" Luke 9: 61.

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.

COUNCIL OF DEVILS. (393)

You recall the council of devils. "How shall we best prevent the salvation of men?" "Tell them the Bible is not true," said one. "Good!" they replied. "Persuade them that Christ was but a man," suggested another. "Very good! very good!" Then one spoke up, "Say that tomorrow will do." "Bravo! bravo!" they all cried, and hell's chosen method of deceit ever since has been delay.

THE BELL RINGING. (394)

There is a bell that ought to be set to ringing right out of the midst of the Vanity Fair of Ecclesiastes. Listen: "And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done." (Eccl. 8: 10.) There you are, procrastinator. We are all alike in frequenting God's house,—no apparent difference between us in the present. But wait,—and you need only wait,—and how fearful the divergence! "The memory of the just is blessed; but the name of the wicked shall rot." It is an ill road that the procrastinator is traveling.

A SCORCHING SUN. (395)

A little seed lay in the ground. The spring winds breathed upon the spot, and the welcome sun smiled upon it, and the earliest rains fell and kissed it, and all of them whispered to it, "Burst into life!" But to their invitation the sluggish seed responded: "Not yet—tomorrow; tomorrow." So the days passed, and August came with its dry sky and parching sun, and the little seed awaking cried, "Now I will burst into life." But there was no longer a spring sun to smile upon it, or a spring wind to breathe upon it, or spring rains to kiss it, and it died in the coffin which should have been its cradle, murmuring, "Too late! too late!"

NEVER CAME. (396)

Professor Drummond tells of an overladen coal barge which stood in the river.

"A sailor reported to the captain that the water was gaining upon the vessel. The captain drove him away with scoffs. Twice, thrice, the warning was repeated. Each time the warning voice was unheeded. At last the barge began to give evidences of sinking. The captain ordered the men to the boats. They took their places. He then said, 'I told you there was plenty of time.' Then he took out his knife to cut the cable which bound the boat to the barge. He fell back with a cry of horror: the cable was an iron chain!"

The eleventh hour is an hour of haste, and danger, and disappointment. The thread becomes a cord, the cord a cable, the cable a chain. The time to get clear of a sinking craft is now; and the time to turn from sin, to forsake wrong-doing, to cut every cable of evil habit, appetite and passion is today. Delays are dangerous, and they often prove fatal. "Now is the accepted time. Today is the day of salvation."

NEVER CAME. (397)

Well do I remember a young man, the son of a pious mother, who often expressed respect for religion and an intention to become a Christian at some time. During a long illness I went to see him often and talked to him on the subject of personal religion, and, with his permission, prayed with him. But he never went further than to say that he hoped and intended to be a Christian sometime. God granted him a long time for repentance and conversion, but he was never ready. The last time I saw him he made the same hesitating and undecided answer, and so far as I ever could learn, he never came to a personal acceptance of Christ.—*Pastoral Memories.*

TOO LATE. (398)

A great surgeon stood before his class to perform an operation. With strong and gentle hand he did his part of the work successfully, and then, turned to his pupils and said: "Two years ago a simple operation might have cured this disease. Six years ago a wise way of life might have prevented it. Nature must now have her way. She will not consent to the repeal of her capital sentence." The next day the patient died.—*Rev. William A. Dickson.*

TOMORROW. (399)

Text: "And he said, Tomorrow." Exodus 8: 10.

And that is exactly what many men are saying to God today, when in the Scriptures he is calling us in the present tense. It is said that the Hebrews would not step their foot upon a piece of parchment for fear that the name of Jehovah might be upon the opposite side, but we have reached a time when men deliberately look up into the very face of God and say, "You may have sent your Son to die for me and the Spirit to plead with me, and the Bible to make the way plain, and the preacher to touch my conscience, but I will not come. Tomorrow, I may think of it, but not today."

This is one of the remarkable stories of the Old Testament, Pharaoh would not let the people go, and so God sent upon him the multitude of frogs and then came the lice and the swarm of flies, and the plague upon the cattle, and the great rains, the swarm of locusts and the black darkness, and at last we find him letting the people go, although he had promised again and again to do so, yet with each failure to keep his promise his heart became hardened until it was like stone. But Pharaoh's position is not more strange than the position of the one who has for years been listening to the truth, knows the Bible, has heard the warning in countless ways, who knows it is a good thing to be a Christian and yet will not yield. He quiets his conscience, turns aside his friends, meets every entreaty with a plea of tomorrow, when God says, "Today if ye will hear his voice, harden not your hearts," and the wise man adds, "He that hardeneth his heart shall fall into mischief."

Some years ago an insane asylum was in flames. When all had been rescued as far as was possible the people were obliged to stand back on the hillside and watch the building burn and they saw the poor insane people clapping their hands for glee, spring into the flames as if the flames were to give them freedom, but these poor people exercised the very highest type of sanity when compared with the man who reads all God's promises for today and yet refuses to come to him until tomorrow when it may be too late.—*Rev. J. Wilbur Chapman, D. D.*

LIFE-LONG INTENTION. (400)

An aged man who was often very seriously ill told me many times that when he should recover he would begin a new life and be in the church. Upon recovering the subject of religion would be dismissed from his mind until his next illness, when he would make the same expressions as at previous times. Thus he would soothe and quiet his conscience and thus he went on in his course in which he never came to a decision for Christ. It was impossible not to feel a deep interest in and affection for him, and yet a great pity for him, for as I look back he seemed to be under an amiable and life-long expectation that he would at some time become a Christian.

It is an exceedingly dangerous thing to trifle with the call of Christ and the invitations of his Word and Spirit. The beginning of Christian life is not so much an act of the emotions as of the will, and if the will has been trifled with so that it cannot act decidedly and promptly in cases of emergency, it is like an important cog or brake in a piece of machinery that will not act and that dooms the whole machinery to ruin.—*Pastoral Memories.*

TODAY AND TOMORROW. (401)

A minister related a circumstance connected with a young lady of his congregation which should be a warning to others. Having heard that she was dangerously ill, and knowing her not to be prepared for death, he resolved to visit her. He accordingly called at the house, but she positively refused to see him, or any one else who would speak upon the subject of religion. Feeling the weight of her soul upon his mind, he returned the following day. The mother met him at the door kindly, but no argument prevailed with the invalid, and the disheartened minister was obliged to again leave the house, feeling that one within its walls was fast hastening to the verge of life, and toward an awful precipice, and yet he was not permitted to point her to the Saviour. In the stillness of the night, however, she called her mother to her bedside, and said, "It was kind of Mr. —— to take such an interest in me, and I have scarcely treated him well. Perhaps I will see him tomorrow." "Perhaps I will see him tomorrow," repeated the minister, and added, "Days and nights have passed since then, but not for a moment have those words left me, nor do I think they will till the day of my death; for on the morrow those eyes were closed, never more to look on an earthly object." Jesus does not say tomorrow, but "today if ye will hear his voice." Today Christ will be our Intercessor, tomorrow he may be our Judge.

DECIDE. (402)

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

—*J. R. Lowell.*

BE READY. (403)

A mother was explaining to her little girl the death of her father. The mother said: "God has sent for your father, and will send for us, but I do not know just when." Finally the little girl said: "If we do not know just when God is going to send for us, do you not think we had better pack up and get ready to go? God might send when we are not ready."

NEGLECT. (404)

Simply go on as you have begun—simply "neglect the great salvation"—and you will make your everlasting ruin sure. Many faithless, foolish parents have stood by the grave of a child which they dug with their own hands. How? Did they administer slow poison, or strike an assassin-knife through the young heart? No; but they killed their child just as surely, by simple neglect of the first laws of health. Many a father, too, has wrung his hands in agony before the prison-cell which held a ruined son, or over a letter which told him of a son's disgrace, and on whose very hands rested the guilt of that boy's ruin. Why? Had they led that boy into Sabbath-breaking, or theft, or profligacy? No; but they had left the youth alone, and left him to rush into them unrestrained. Neglect was the boy's ruin. There is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; resting on his oars is quite enough to send him over the awful verge.—*Rev. T. L. Cuyler, D. D.*

THE CONTRACTING CELL. (405)

One of the most ingenuous tortures of the Hohenstaufen family in the height of their despotic control, was that of a cell, which at the prisoner's first entrance presented an air of comfort and ease. But after he had been confined a few days he observed the dimensions of his chamber beginning to contract. The discovery once made, the fact became more appalling every day. Slowly, but terribly, the sides drew closer, and the unhappy victim at last was crushed to death.

O, what would the poor prisoner in such a cell have not given to see the door open and to hear a voice, "Escape for thy life!" Would he have lingered for a moment? There are some whose day of grace is slowly contracting like the Hohenstaufen cell; the door opens now, a voice which is the voice of the Son of God offers you deliverance. Will you close the door against him and wait for another occasion when he may come with the same offer? What if he should never come again?

INSTANT DECISION. (406)

A young woman once refused to come to the Saviour, saying, "There is too much to give up." "Do you think God loves you?" "Certainly." "How much do you think he loves you?"

She thought a moment and answered, "Enough to give his Son to die for me." "Do you think if God loved you, he will ask you to give up anything it is for your good to keep?" "No." "Do you wish to keep anything that is not for your good to keep?" "No."

"Then you had better come to Christ at once." And she did.

INSURE NOW. (407)

If a man is a great property holder and his insurance expires on Friday night he would think it was the greatest folly to wait until tomorrow to protect his property. If one is in the clutch of a deadly disease he would consider his friends insane if they would say, "Tomorrow you may call a physician," for tomorrow he might be dead. Today is the only time in which a promise is given, there is not a word about tomorrow. That expression, "Today if ye will hear his voice," is found both in the New Testament and in the Old. In 2 Corinthians the sixth chapter and the second verse we read, "Behold now is the accepted time, now is the day of salvation."—*Rev. J. Wilbur Chapman, D. D.*

FINGER-POSTS. (408)

The parting of the ways is at the cross. From that point they deviate forever. I look up and read, "This way to heaven," "This way to the second death." Stop, O man, and think, if you are inclined to take the wrong road.

"The ways diverge.
I stand and look them o'er,
And hot thoughts surge
About my heart, the more
I look at them, and yet I know
I must choose one by which to go.
Which shall it be?
This one is flower-strewn;
That one, I see,
Is narrow and rock-hewn,
Steep and forbidding, dark and grim,
Yet Christ walked there. I'll walk with him."

"TOO MUCHEE BY AND BY." (409)

"What is your complaint against this young man, John?" said the magistrate to the Chinese laundryman, who had summoned a young gentleman whose laundry bill was in arrears.

"He too muchee by and by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other people who are troubled with with the same complaint. People are likely to sing themselves into perdition with "the sweet by and by." What they need is the sweet now, which is the accepted time and the day of salvation.—*Little Christian.*

Preacher's Scrap-Book

THE SONS OF JUDAH. (411)

1 Chron. 4.

The minister was calling upon Uncle Jimmy. After a while Uncle Jimmy said:

"I'd like to have you read to me before you go. There's a Bible on the table in the fore room."

The minister went into the "fore room," and returned with the big family Bible.

"Have you any particular passage in mind?" he asked.

"Yes," Uncle Jimmy answered, "I have. For years I've had a hankering for some minister to read one of those long chapters in Chronicles, say, about the sons of Judah and the sons of Levi, and all the rest of them. I wrestled with 'em myself a lot, but some of the names is certainly a mouthful. I've always wanted to hear somebody read 'em off easily."

"Certainly I will read them," the minister answered, surprised, "but isn't there some other passage that you would like besides—something closer to human life?"

The old man turned his wrinkled face to the young one.

"Well," he said, "I suppose it does sound queer, but mebbe there ain't anybody can tell right off what will help somebody else most. Now me, when I get real downhearted, I read over the 'sons of Judah' lists. I say to myself, 'Now here are all these people nobody knows anything about. They lived their lives and passed away. Mebbe some of them were real prosperous—I suppose they were; but mebbe some were failures, like me. But God remembers them all—every last man of them. Folks forgot them thousands of years ago, but he didn't forget. He knew every one of them by name.'

"I tell you there are times when there's a heap of comfort in those lists. God ain't the changing kind—he says so. So I know that somewhere in his lists old Jimmy Baker's name is put away, safe and sure."

The young minister's firm hand closed over an old, twisted one.

"Thank you, my friend," he said.—*Youth's Companion.*

CROWN OR CHAIN. (412)

Josh. 24: 15; 2 Tim. 4: 7, 8.

On the walls of an old temple was found this picture: A king forging for his crown a chain, and nearby a slave making of his chain a crown, and underneath was written:

"Life is what one makes it, no matter of what it is made."—*Herald and Presbyter.*

THE PERSONAL POSSESSIVE. (413)

Psa. 23: 1; John 20: 28.

A young pastor in conversation with the deacon of another church used the expression, "My church." The deacon promptly corrected him: "Don't say 'my church.' Say 'our church.' You are not the owner of it." The young man meekly accepted the correction. After he had gone a bystander said to the deacon, "Are you sure you advised the young preacher wisely? Do you ever sing, 'My country, 'tis of thee?' Do you claim to own the country? Do you never say, 'The Lord is my shepherd?' Did you never read Paul's words when he says, 'My Gospel?' The use of the possessive pronoun in the singular number is not always a claim of sole ownership. It is often the language of affection or of confidence." And the deacon was wise enough to take his medicine without a wry face.—*Ex.*

CONFIDENCE IN THE FUTURE. (414)

Jer. 32: 9, 15.

After J. A. R. Rogers and John G. Fee had secured land in Berea, Ky., and established a college there, the excitement caused in the South by John Brown's raid, resulted in a mob, which broke up the school and drove the teachers north of the Ohio river.

During this period of exile Dr. Rogers and Brother Fee continued to make payments on the domain which they had purchased for the College at a time when none of them dared to set foot upon it.

This recalls the ancient story that the land upon which Hannibal had just pitched the tents of his besieging army was sold publicly in the Roman Forum for a good price.

A like incident is found in the thirty-second chapter of Jeremiah. While the army of the king of Babylon was besieging Jerusalem, Jeremiah bought the field in Anathoth in Benjamin, weighing out the silver before all that sat in the court of the guard.

Strong men in all ages have had confidence in the future and the God who rules it.

THE TEST OF FRUITS. (415)

Matt. 12: 33; Luke 6: 44.

Moshesh, a chief of Basutoland, said, when the missionaries came to his tribe, that the message about God seemed good but it was like an egg and he would wait to see what it would hatch out. He waited and watched the missionaries and at last said that he was satisfied with the results and was convinced that the message was not only about God but from God.

Dr. Luering, of the Methodist Mission in India, went among the head-hunting Dyaks and preached to them. When, after some time, he was recalled to Singapore, the chief asked him to send a man in his place. Dr. Luering replied: "You do not really seem to want a missionary, for have you followed my teachings, have you become a Christian, you or your people?" The chieftain now pronounced a truth which no Christian should ever forget, saying: "Sir, we have heard your preaching, and as wise men, we have watched your living, and now see that both agree, your preaching and your living, so that we are willing to become Christians. You have told us many good things, you have made our mouths water, and now you withdraw the food and leave us to ourselves. Will you not send us a missionary?"

TWO REWARDS. (416)

1 Pet. 5: 4; Dan. 12: 3.

The viceroy sent a memorial to the Chinese emperor setting forth the work we were doing and in response I soon received a messenger who informed me that a dispatch from the emperor was on its way to me. In due time it arrived in great state and form, bearing the message that there was conferred upon me the Star of the Order of the Double Dragon, a very high consideration in the empire.

On one day a poor old Chinese coolie in a most pitiful and helpless condition, crawled into the hospital and begged of us most piteously to help him. He was covered with filth and sores and appeared to be a most loathsome object. We cleaned him up, and cared for him tenderly until he was able to work again. He then wished to show his gratitude in some way and begged the privilege of becoming our servant. He was willing to stay and work for us for nothing as long as he lived. We told him that he should have the work and that we would pay him for it. He became a useful laborer in our hospital, doing all he could to show his gratitude for what has been done for him.

And, my friends, there is more to me in that man's gratitude than there is in the Star of the Double Dragon. It fills my heart with joy to be able to help in uplifting downfallen and downtrodden humanity, to hasten that time when the kingdoms of the world will become the kingdoms of our Lord and of his Christ.—*R. C. Beebe.*

MONUMENT TO ELIZABETH BARRETT BROWNING. (417)

Eccl. 3: 11; Psa. 96: 6.

The futility of the ordinary monument has been realized within the last few years. Yet the few only are awake to the fact that a hewn stone eventually crumbles away, whereas a kind deed lives on.

Because of the few who believe thus the world is richer by many an endowed hospital, by many a memorial window and gracious deed.

And far away in the miniature town of Asolo, Italy, there is a memorial that is an industrial art school, a school for hand-made lace, and it is suggestive of the newest thought of our time, the thought that recognizes that aid to self-help is the best of all help. Built by Mr. Barrett Browning to the memory of his mother, Elizabeth Barrett Browning, it is only fitting that this school at Asolo should exhibit a feeling for beauty.

Its splendid windows are grouped along the whole front of the house on the upper main floor and have boxes of flowers ranged along them, accenting their pleasantness. Entering, one finds spacious rooms, numbers of small chairs, and—for the rest—simplicity. Outdoors just below the window line, and slightly above the doorway itself is the unpretentious mural tablet to Elizabeth Barrett Browning. At the corner to the right stands a little fountain, and here at almost any time of day or evening some picturesque peasant may be seen filling her pail or halting for a chat.

And we can not but ask ourselves the question: "How indeed might not joy be increased in the world instead of private grievings emphasized, if only men and women would think on these things, and create such green and sweet memorial spots as this at Asolo."—*The Craftsman.*

THE DEER IN THE MOUNTAINS. (418)

Psalms 18: 33; Hab. 3: 19.

We were camping far up in the mountains, when one morning we saw a drove of deer not far away, but before we could get a shot at them they were off like the wind. We determined to follow them, and all day long we followed the trail; sometimes losing it and again picking it up by some fresh tracks. About sunset, discouraged, we were making our way back to camp up a canyon, with high and steep walls. As we walked along, I chanced to look up, and there high above us, on an outjutting point of rocks stood a large deer. His broad, branching antlers, his noble and graceful form outlined against the gold of the sunset, with the cliffs of the canyon and the green pine below, made a picture at which I could only stand and gaze, lost in admiration.

"Why don't you shoot?" whispered my companion now at my side, for he had come to see at what I was gazing. "Have you lost your mind?"

It was not until then that I realized I had a gun in my hand and was supposed to be hunting.

My friend raised his gun, but before he could fire, the animal took fright and went leaping and bounding down the side of the canyon, where no human foot would dare to go, leaped the creek and was lost in the woods.

That night around the camp fire, my friend had great fun at my expense, telling the party how we had seen a deer and I had been so excited that I could not even raise my gun.

But I was recalling how David had written, "He maketh my feet like hinds' feet; and setteth me upon my high places." And David knew, for many a time, as the hind flees from the hunter, so he had fled from the wicked king Saul, and the Lord had made his feet sure and steadfast and had now put him in his "high place" as King of Israel.

And so may it be with us. As swift as the deer's feet as it flees from its enemies; as safe and secure as when it bounds from rock to rock, so may the Christian be; swift of foot to flee from the enemy to the Master, and safe and secure in him, for "He maketh our feet like hinds' feet; and setteth us upon our high places."—*Eugene C. Ford, Springfield, S. Dak.*

THE TWINS AND THE WHYS

is the story of two little girls, Cannie and Cantie, the latter, after some sad experiences, getting her name changed to Connie. It is one of the best children's stories I have read for years, because it does not need a moral and because it is an exposition of a beautiful text. If you need a story to entertain boys and girls, and one that will instruct them without their realizing it, send for "The Twins and the Whys," to Paul Elder & Co., 43 East 19th street, New York, the price being 75 cents.

THE ECCLESIASTICAL YEAR—FEBRUARY

By G. B. F. Hallock, D. D.

Washington

As anniversary days multiply, their real significance is apt to be obscured in the welcoming and observing them as mere holidays—occasions of respite from work, and of recreation. In the case of the two which occur in February, identified as they are with the history of our nation, the one commemorating the central figure in the struggle out of which the Union came into being, and the other fixing attention on the man whose destiny it was to be the chief instrument in preserving the Union, the season does not invite to outdoor sports, or recreative excursions, and they are accordingly generally made the occasion of social meetings and commemorative addresses. Year by year the life, achievements, character and influence of Lincoln and Washington are the theme of orators.

The observance of Lincoln Day is serving to emphasize how great a debt the nation owes the rugged honesty, right judgment, kindly shrewdness and lofty patriotism of our first Martyr President. Time will add to and not dim the luster of the name of Lincoln, and it will be coupled enduringly with that of Washington in the memory and hearts of his countrymen. That the two anniversaries come so near together may seem unfortunate when the days are viewed from the mere holiday standpoint, but it is otherwise when the commemorative feature is considered, since it brings into juxtaposition the two men who at crucial periods were raised up to shape events into the making us the mighty nation we have become.

TEXTS AND THEMES.

"The same did God send to be a ruler and deliverer." Acts 7:35.

"The memory of the just is blessed." Prov. 10:7.

"Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

"Thy name is as ointment poured forth." Sol. Song 1:3.

"In the name of our God we will set up our banners." Ps. 20:5.

"With a great sum obtained I this freedom." Acts 22:28.

"Whosoever will be great among you, let him be your minister, and whosoever shall be chief among you, let him be your servant." Matt. 20:26, 27.

PIETY AND PATRIOTISM. (419)

In the name of our God we will set up our banners, Ps. 20:5. Middle clause.

When we come near the anniversary of the birth of "The Father of His Country," we naturally think of the connection between religion and patriotism. The Psalmist seems to have had something like this in view when he said, "In the name of our God we will set up our banners." A banner is a symbol of Law and Order, of the Government. The Stars and Stripes are the symbol of our Government, of all we hold dear and sacred. The Psalmist says: "In the name of our God we will set up our banners." He seems to think in saying "our God" that there is some connection between God and Religion and the Government.

This leads us to consider as a subject:—Good Government is founded on Divine Authority.

1. God is the source of government. Prov. 8:15. God is the source of all things. He has not only created man, but has given him the principles of association.

2. God instituted the family. Ps. 68:6. Rev. 13:2.

3. Human government comes out of family government. All jurists teach that the principles of human government are found in an elementary form in the family.

4. Piety and patriotism are closely related. Illustration: Cromwell and his Ironsides.

5. Human government must rely on patriotism and divine guidance.

6. Americans have every reason to be patriotic.

Conclusion. Let us be loyal to God and our Country.—*Rev. Johns D. Parker, Ph. D.*

Lincoln

RELIGIOUS VIEW OF HIS WORK. (420)

A writer in the New York *Observer* gives an anecdote of Washington, which came to him directly from a relative who died in 1854, and who was a child in the family which Washington was visiting at the time of the incident narrated. On the morning of his departure for White Plains, just before the battle of Chatterton Hill, General Washington, in the presence of the members of the family and others, offered prayer, during which he quoted Joshua 22:22: "The Lord of gods, he knoweth, and Israel he shall know: if it be in rebellion, or if in transgression against the Lord, save us not this day." The Yonkers statesman says of this incident: "When it is considered that the words were uttered by the Commander-in-Chief of the Revolutionary forces at such a supreme crisis in the long struggle for independence, when the chances of success seemed more than doubtful, all that read them will regard this utterance as being eloquent and impressive to a degree unequaled by any other human expression of which history contains a record."

THE MEANINGFUL NAME. (421.)

The name of Washington stands for ideal Americanism, and let this be our theme. When we see a thousand electric cars clothed in light and flying amid the darkness, or a thousand lights brightly burning, we say there is somewhere a dynamo, and we can trace them all back to a single source. It has been well said that "A great man is the dynamo of society." Great eras are born

in great personalities. At the beginning of the career of every great nation stands a great man embodying in his personality all the essential qualities of that nation. "Law and government began with Moses, the culture of Athens with the Cecrops, and the wisdom of Thebes with Cadmus." So the rivers of the waters of constitutional American life that have made the plains and valleys of our native land bud and blossom as the rose, find their Itaska, their source, in a single personality—that of George Washington. May we not take him, with his coadjutors clustered about him, as a perpetual model of manhood? Was there ever a character, a single life worth so much to any one nation.—*Rev. Oliver C. Miller.*

HIS CHARACTERISTICS. (422.)

Washington had the physical basis for a hero, a genius for hard, painstaking work, high courage, nerve of steel, practical common sense, foresight, knowledge of men; and the bond of perfection that held all these splendid endowments together was his matchless unselfishness. He was not a politician, but a statesman of the first order. Never self-seeking, proof against that popular clamor that is often misguiding, unswerving under wrong influence; he avoided and never tried to create waves of popularity. In character, as in figure, he was upright, not subject to moral deflection.—*Rev. Oliver C. Miller.*

HIS FIRST GOVERNMENT OFFICE. (423)

Washington's first government service was rendered in the capacity of official surveyor of Culpeper County, at a salary of fifty pounds—two hundred and forty-three dollars—a year. During this time he had to travel over "ye worst Road that ever was trod by Man or Beast." Sometimes he lay on straw, which "once catched fire," sometimes under a tent without covers, sometimes he was driven from the tent by the smoke.

NEVER EXTRAVAGANT. (424)

Although Washington appreciated the good things of life, he would not tolerate extravagance. His steward at one time purchased the first shad of the season, knowing it to be a favorite dish of Washington's. "How much did you pay for it?" asked Washington.

"Three dollars."

"Take it away; I will not countenance such extravagance in my house."

After Washington's retirement from the Presidency, Elkanah Watson was a guest at Mount Vernon. He had a serious cold, and after he retired he coughed severely. Suddenly the curtains of his bed were drawn aside and there stood Washington with a huge bowl of steaming herb tea. "Drink this," he said, "it will be good for that cough."

A WORD-PORTRAIT OF WASHINGTON. (425)

It is not my intention to exaggerate; I wish only to express the impression General Washington has left on my mind. Brave without temerity, laborious without ambition, generous without prodigality, noble without pride, virtuous without severity, he seems always to have confined himself within those limits where the virtues, by clothing themselves in more lively but more changeable and doubtful colors, may be mistaken for faults. This is the seventh year he has commanded the army and that he has obeyed Congress; more need not be said. Conde was intrepid, Turenne prudent, Eugene adroit, Catinat disinterested. It is not thus that Washington will be characterized. It will be said of him: At the end of a long civil war he had nothing with which he could reproach himself.

If anything could be more marvelous than such a characcter, it is the unanimity of the public suffrage in his favor. Soldier, magistrate, people all love and admire him, all speak of him in terms of tenderness and veneration.

In speaking of this perfect whole I have not excluded exterior form. His stature is noble and lofty; he is well made and proportioned; his physiognomy mild and agreeable, but such as to render it impossible to speak particularly of any of his features so that in quitting him you have only the recollection of a fine face. He has neither a grave nor a familiar air; his brow is sometimes marked with thought, but never with inquietude; inspiring respect, he inspires confidence, and his smile is always the smile of benevolence.—By the Marquis of Chastellux, from His "Travels in North America in the Years 1780, 1781 and 1782."

SILENT DIGNITY WHEN SLANDERED. (426)

Lastly, one characteristic that witnessed the greatness of the man may not be passed by. No man was more basely slandered than he. Especially while he was carrying the heavy burdens of the war was he the subject of the machinations of his rivals, the insults of the jealous; and through all he maintained the silent dignity of the everlasting mountains; his only appeal was to God and posterity; that appeal seldom fails; it did not fail him. Even in this little world of ours, if one has patience to tarry a little, the sober second thought does its work; the crown is as certain as anything earthly can be. So it is, and was with Washington; it has been placed on his brow, and there it remains fadeless—and forever.—*From a Sermon.*

Lincoln's Birthday (427.)

Many pastors observe Lincoln's Birthday. It is a good time to teach lessons of temperance to the young, lessons of industry, honesty, courage, from the life of one of the noblest of men.

PRESIDENT LINCOLN AS A TEMPERANCE MAN. (428)

Leonard Swett tells us that Lincoln told him not more than a year before he was elected President, that he had never tasted liquor in his life. "What!" said Swett, "do you mean to say that you never tasted it?"

(Continued on page 224)

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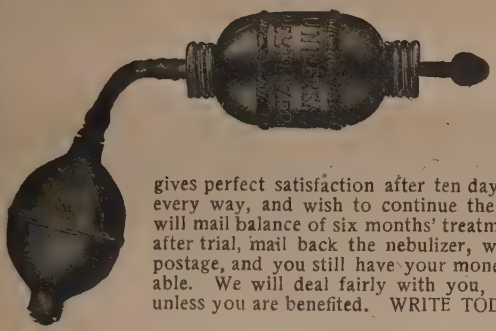

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(Continued from page 221)

"Yes," replied Lincoln, "I never tasted it." When we take into consideration the habits of the times, this is a most remarkable testimony to Lincoln's temperance principles, the stability of his character, and the iron quality of his will power.

Mr. C. C. Coffin, a distinguished journalist of the day, who accompanied the notification committee from the Chicago convention to Springfield, at the time of Lincoln's first nomination for the presidency of the United States, says that, after the exchange of formalities, Lincoln said:

"Mrs. Lincoln will be pleased to see you, gentlemen. You will find her in the other room. You must be thirsty after your long ride. You will find a pitcher of water in the library."

The newspaper men crossed the hall and entered the library. There were miscellaneous books on the shelves, two globes, celestial and terrestrial, in the corners of the room, and a plain table, with writing materials upon it, a pitcher of cold water and glasses, and no wines or liquors. There was humor in the invitation to take a glass of water, which was explained to Mr. Coffin by a citizen of Springfield, who said that, when it was known that the committee was coming, several citizens called upon Mr Lincoln and informed him that some entertainment must be provided.

"Yes, that is so. What ought to be done? Just let me know and I will attend to it," he said.

"Oh, we will supply the needed liquors," said his friends.

"Gentlemen," said Mr. Lincoln, "I thank you for your kind attention, but must respectfully decline your offer. I have no liquors in my house, and have never been in the habit of entertaining my friends in that way. I cannot permit my friends to do for me what I will not myself do. I shall provide cold water—nothing else!"

LINCOLN'S COURAGE. (429)

"Deal courageously, and Jehovah be with the good."

Thomas F. Prendle, for thirty-five years the doorkeeper of the Executive Mansion in Washington, used frequently to accompany President Lincoln on his walks about the city, and believes him to have been one of the bravest men the world has ever known. On one occasion Prendle was walking with the President down a flight of steps at the Navy Department when they came suddenly upon a man who was apparently endeavoring to hide himself in a dark corner at the bottom of the staircase. Observing the stranger, and fearing he meant harm to the President, Prendle attempted to place his body in a position to protect his companion. Mr. Lincoln, however, brave and fearless as always, stepped forward and closely scrutinized the man, who ran rapidly up the steps, and, turning squarely around when he reached the top, looked down upon the President, who did not falter, but continued to gaze sharply at him. On their return to the White House, Mr. Lincoln said, quite calmly, "Prendle, do you know I received a letter last night warning me against a man who exactly answers the description of that man we met on the steps?" All the greatest souls have been brave and courageous. Courage may be cultivated, but not in any frivolous way. It can only be developed by becoming large in soul through realizing that our lives are in the hands of God, and through daily consciousness that our conduct is pleasing to him.—*Rev. L. A. Banks, D. D.*

A RATHER COMMON CONDITION. (430)

The late Senator Voorhees, of Indiana, said that Lincoln once had in court a case in which he felt no great confidence, and, agreeably to the time-honored rule among lawyers, "If you have a poor case, abuse the opposing counsel," touched lightly on its merits, but paid his respects to his opponent, a young lawyer, not without ability, but very glib, very bumptious, and a little "too previous" generally to make a favorable impression on the jury.

The situation "indicated" the professional rule too strongly for Lincoln to resist the application. But he tempered the wind before shearing the lamb. After complimenting the young man on his remarkable flow of language, as exhibited in the speech which he had delivered to the jury, and paying a warm tribute to his good qualities and those of both his parents, Lincoln said: "But my young friend's gift of words has one serious drawback, which you, gentlemen, have witnessed in this case. It interrupts the action of his mind. His thinking-machine and his talking-apparatus don't seem to jibe. When his tongue works his brain quits. He reminds me of a little steamboat that used to run on the Sangamon River. It had a three-foot boiler and a five-foot whistle, and every time it whistled it had to stop."—*Allan Sutherland.*

LINCOLN'S RELIGIOUS DEVELOPMENT. (431)

In 1860 in a conversation with Mr. Bates, State Superintendent of Public Schools, Lincoln said: "I am not a Christian. God knows I would be one." Then taking a New Testament from his pocket he began to protest against the opposition of certain clergymen to his candidacy. Mark his language. "These men well know that I am for freedom in the territories, freedom everywhere so far as the Constitution and the laws will permit, and my opponents are for slavery. They know this and yet with this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me. . . . I am nothing, but the truth is everything. I know I am right, for I know liberty is right, for Christ teaches it and Christ is God!" This conviction, like leaven wrought slowly its own blessed effect in his soul.

His confession is noteworthy. "When I was first inaugurated I did not love my Saviour, but when God took my son I was greatly impressed; but still I did not love him; but when I stood on the battle-field of Gettysburg I gave my heart to Christ, and I can now say I do love the Saviour."—*Wm. P. Bruce.*

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HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D., Editor

WILLIAM J. DAWSON, J. WILBUR CHAPMAN, DAVID JAMES BURRELL, HENRY VAN DYKE, J. H. JOWETT, J. S. McGAW.

The Lost Gods

REV. DAVID JAMES BURRELL, D. D., NEW YORK.

Text: "Ye have taken away my gods. . . and what have I more?" Judges 18: 24.

The Danites, on one of their maurading expeditions, looted the house of a rich farmer named Micah, carrying away among other things, his choice collection of household gods. The man was absent at the time; but, returning shortly after, was overcome with grief, chiefly on account of the loss of his graven images and his teraphim. He collected his neighbors and set out to recover them. On overtaking the Danites, he made a great outcry, whereupon the following conversation ensued:

Chief of the Danites: "What aileth thee, that thou comest with such a company?"

Micah: "Ye have taken away my gods, and what have I more? And what is this that ye say, 'What aileth thee?'"

Chief of the Danites: "Take heed! Speak softly; lest these desperate fellows fall upon thee and thou lose thy life."

Whereupon, deeming discretion the better part of valor, he returned. Here the story ends. We are left to suppose that hereafter Micah managed somehow to get along without his gods.

He passed for a pious man, but his religion was a fraud. His domestic chapel was filled with devotional bric-a-brac, which was really better out of the way.

We are living in perilous times. The Danites are abroad in the land; and gods that have to be kept under lock and key are in danger of being carried off.

A theological professor said recently, "We have gone through the Old Testament and riddled the traditional view of Inspiration. We are now entering on a critical examination of the New Testament, and you may look for some startling developments." The controversy has already shifted; so that its present center is the divinity of Christ. The truth is never in danger; but people who have a half-hearted, precarious sort of faith are liable to lose it. And it will be no great loss. Let all such religion go with Micah's gods.

What is a god? Anything that holds a supreme place in one's love and devotion. Wealth, pleasure, sordid ambition, these are the gods of many; and, though they be cherished for a lifetime, at last they must go. Or a man may set his heart on a pinchbeck sort of morality; or on a creed made up of intellectual concepts, like that referred to in James 2: 19, or on a certificate of church membership, such as Christ mentions in Matthew 5: 20. Gods like these are never safe when the free-thinking Danites invade the land.

I. But a religion that can be stolen is not worth mourning for.

II. There is one God that cannot be taken from us, namely, the God who has revealed himself in an old Book, called the Word of God; and who has made himself manifest in Christ, his only begotten Son. To believe in him is to have a hope like an anchor, "sure and steadfast, taking hold of that which is within the veil."

The man who enthrones that God at the center of his religion has wealth "laid up in bags that wax not old," pleasure "at God's right hand forevermore," and the fulfillment of the highest possible ambition in serving him. He has an enduring morality in a "crown of righteousness which fadeth not away," a genuine orthodoxy because his creed is interwoven with his being, and a church membership which is recorded in "the Lamb's Book of Life." These things are not his gods, but they are essential parts of his devotion to God; and they can never be taken from him.

A true Christian is in no danger of losing his religion; for he has committed his destiny to One who said, "No man shall pluck you out of my hand." The Danites cannot steal his God. Free thinkers, in the church or out of it, vainly assault his faith. This man cannot lose his Bible. He cannot lose his confidence in the divine Christ; because he stands beside Christ in the quiet place at the center of the storm. "My sheep hear my voice," said Jesus, "and they follow me. All that ever came before me are thieves and robbers; but my sheep did not hear them. The Good Shepherd putteth forth his sheep and they follow him; for they know his voice. A stranger will they not follow, but will flee from him; for they know not the voice of strangers. I am the Good Shepherd, and know my sheep and am known of mine."

III. If this means anything, it means that the faith of a true Christian is safe. It is only the religion of compromise, the half-hearted makeshift that doubts the truth of the Scriptures and questions the honesty of Christ, that goes down before the specious arguments of unbelief. The man who dwells in the same house with his Saviour, hearing the footfall of the Danites as they pass his door, sings with Paul, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*David James Burrell.*

The Tyranny of Habit

BY REV. WILLIAM J. DAWSON, D. D.

Text: "I will seek it yet again." Prov. 23: 35.

The thing which we do once we find easy to do a second time. Such is the genesis of habit. The thing once done is a thing easy of repetition, and soon acquires a necessity of repeti-

tion. This is what is meant by the tyranny of habit.

Let us take a very simple and familiar illustration. Suppose I wake some night after two or three hours of sleep. I make no effort to compose myself. I say, "I am awake now; it is useless to attempt sleep again:" and so I turn up the light and begin to read. The chances are that the next night I shall awake at the same hour. Within a week I shall find the habit of waking at this hour firmly established. Within a month the habit will have become a tyranny, and, however weary I may be, or in need of rest, I shall be forced to spend a part of each night awake and reading. This is an experience so common that many of my readers will at once verify it.

I. The Slavery of Sin.

Suppose, again, that the habit in question has its root in appetite. I allow some indulgence that I know to be harmful or sinful. Precisely the same process will follow. At each repetition of the act the compulsion will become stronger. In the end I become its slave. Never was there truer word than the word of Christ: "He who sinneth is the servant, or the slave, of sin." The plea and the attraction of evil usually is that it comes to us disguised as freedom. We break a law, think that in doing so we assert our freedom. On the contrary, we impose upon ourselves a bondage. It is not long before we discover that we are the slaves of our iniquity. The thing we would not, that we do, and we cry in misery, "Who will deliver me from the body of this death?"

The great thing to be observed, then, is extreme care in the formation of habits. An act is not necessarily a habit, though it is the beginning of one. Take, again, the instance of waking at a certain hour every night. If I resolutely compose myself to sleep, in all probability I can regain my sleep. It will be difficult and annoying, but I can do it. I may toss miserably upon my bed, but by dint of effort I can wear out my enemy. But, if I do not make the effort at once, it will be much harder on the second occasion.

II. Good Habits are as Easily Formed as Bad Ones.

It is also clear that good habits are as easily formed as bad ones. Habit itself knows no morality; it has no preferences. A man may as readily form the habit of sleeping at a certain hour as waking.

Thus, to give a personal instance, I formed years ago the habit of sleeping by the clock at any time during the day. I can take my watch in my hand, say to myself, "I can afford fifteen minutes' sleep," and I am asleep almost as soon as I have said it. In the same way, I can wake at the very moment I wish, and am rarely behind hand by a minute. If I wish to wake in the morning at a given time, I can do so; I have only to give orders to my brain over night. To make assurance doubly sure, I often give instructions to some one to wake me when I have a journey to make or an engagement to keep, but in nine cases out of ten I need no calling.

I. The Habit of Self-Government.

The brain never sleeps; it stands sentinel through the long hours of unconsciousness. If I trust it, it will not betray my confidence. We are essentially self-governing creatures, and we can control our habits just as we control our limbs, our speed, our actions.

Many people who practice the art of letters set out with a stupid idea they can write only when "the afflatus" comes. They wait for a mood, for an inspiration; and the consequence is that they often wait in vain, and waste great quantities of time.

But the greatest literary workers know better. Huxley defined genius as a mind always under control, always kept at heel, and ready to meet any demand that might be made upon it. Harriet Martineau said that she soon discovered that it was folly to wait for inspiration. She accustomed herself to begin writing at a certain hour each morning, whether she had anything to say or not, and she soon found that her brain responded to her demand upon it like an obedient machine. Anthony Trollope wrote early each morning before he went to business, and with such regularity that he never failed to produce exactly the amount of manuscript which he desired. Walter Scott wrote his novels in the early morning before any one but himself was awake.

Almost all great writers have been methodical workers. They have accustomed their minds to obey the call of habit, and habit has thus become to them second nature. The tyranny of habit has been in this way turned to good account, and has become a source of strength.

II. The Habit of Diligence.

When John Wesley called his followers Methodists, he meant no more than this—that they were a people who lived upon a method. They lived by rule, and the rule applied to their time, to their thought and to the general disposition of their life.

Wesley himself was the example of what he taught. He found that by the parsimonious use of time he could get through an enormous quantity of work without fatigue. Some of his maxims are wise enough to be far better known than they are. For example, "Never be unemployed, and never be triflingly employed."

It is a matter of perpetual wonder to the biographers of Wesley that one man was able to accomplish so much. He not only governed with wisdom and personal vigilance a vast and growing community, but he preached regularly from three to four times a day, traveled yearly many thousands of miles, read all the current literature that was worth reading, engaged in public controversies, wrote with his own hand an immense number of letters every year, and finally published about a hundred books, including many departments of literature not immediately connected with his religious work, such as grammars, histories, treatises on physic, and even abridgments of works of fiction. How was all this done? By making diligence a habit. If habit was for him a tyranny, it was a beneficent tyranny.

III. The habit of righteousness.

We need not quarrel, then, with the term, "the tyranny of habit," since it stands for much

that is best in life as well as for much that is painful. The thing is, to make right habits our tyrants, for in good and evil alike we are the children of habit. Virtue is a habit as well as vice, industry as well as indolence, truth as well as falsehood, high and noble thought as well as sordid and vulgar imagination.

It is not really more difficult to do right than to do wrong. There are many persons I have known who would find it much harder to do wrong than to do right, simply because they have established in their lives, by long practice and discipline, the habit of pure thought, high sentiment, and honorable conduct. Cynicism smiles at the man who cannot tell a lie; yet there are multitudes of men and women who have that noble incapacity. The profligate, who takes all men to be as himself, sneers at the man who has no taste for sensuality; yet there are multitudes of men who are genuinely incapable of feeling anything but horror in the contemplation of impure pleasure. The business knave assumes that all business is knavery; yet all around him are men who would rather be beggared than prosper by falsehood and injustice.

When Joseph said in the hour of his great temptation, "How can I do this great wickedness?" he simply expressed that invincible repugnance to evil which comes from the habit of righteousness. When Luther said, "Here I take my stand: I can do no other," he expressed the incapacity for cowardice which was the result of the habit of courage and clear thinking. If our habits make us, we make our habits; and it is possible for us to acquire habits that in the day of temptation are our defense, our anchorage, our invincible city of refuge.

III. Breaking bad habits.

But what if we have acquired evil habits? What if little by little we have allowed ourselves to be entangled in habits which debase and corrupt us? The answer is that habit is the creature of will. The will that makes the habit can unmake it. Of course, it is more difficult to break a habit than to make one.

An excellent illustration on this point is the story of the great scientist who was lowered into the crevasse of a glacier to observe its formation, and found that when he signalled to be drawn up, his assistants could not draw him up because they had forgotten the weight of the rope. We are all apt to forget the weight of the rope.

I think that it is well for us, even in habits of sense which may have no distinct wrong in them, every now and again to test the weight of the rope; or, in other words, to ascertain whether we are free. I know smokers who at intervals put their pipes away for a month, just to assure themselves that they can do so. There are many other things in which the same renunciation would be wise, renunciation or abstention for a time, just to ascertain that our freedom is not impaired. I imagine that this is the principle which underlies the habit of periodic fasting, once recognized as a plain duty of religion, but now almost totally ignored in Protestant communities; it is the assertion of the freedom of the spirit against the encroachment of the flesh.

No one finds these acts easy, but no wise man will deny that they have great spiritual uses. And the fact that men can do these things is the encouragement to us to attempt them. Let no one, then, be hopelessly dismayed, because some evil habit has fastened on him. Let him believe that it can be broken, and all things are possible to him that believeth. Fight the good fight, and fight it to a finish. Reinforce the will by prayer, and set about the task of your deliverance with faith in God, and reliance on his grace. And remember always, when the fight is hardest, the great lines of Emerson:

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

W. J. Dawson.

"Put That on Mine Account"

BY REV. J. WILBUR CHAPMAN, D. D.

Text: "Put that on mine account." Phil. 18.

Philemon was a man of influence, Apphia was his wife, and it is supposed that Archippus was their son. Onesimus was their slave in bonds, and because of some hardship he had broken away and hastened to Rome.

It is a difficult thing to imagine the condition of the Roman slave. Society at its best was awful. What can we say of the dregs? If we would appreciate the text, which is filled with the spirit of the Gospel, it is necessary that we should bear in mind certain things concerning the Roman law. First, the Roman law gave a slave no right of asylum, but it granted him the privilege of making an appeal. Secondly, the Roman slave had the privilege of fleeing to his master's friend, not for concealment, but for intercession. Thirdly, the owner of a slave in Roman times was absolute in his possession, yet he might be besought by a friend whom he counted as a partner. It was also agreed that a Roman slave could be adopted by his master as a son, and thus only could he be freed.

In the light of these thoughts the text begins to open up before us. We were God's property, and we ran away. Our sin was against God; for this reason it needs atonement. Resolutions can never touch this side of sin, reformation can never wipe it out, but Christ's atonement meets the case perfectly. Secondly, the law gives the sinner no right of appeal. The standard of the law has never for a moment been lowered, but grace steps in and changes the whole matter, and every sinner under grace has the privilege of appealing for divine help. Thirdly, the sinner flees for refuge to Jesus, whom God counts a partner: "Who, being in the form of God, thought it not robbery to be equal with God." Fourthly, through faith in Christ we are begotten as sons. It is impossible to understand this, but the Word of God, to which may be added our experience, justifies us in believing that it is true, and being sinners we are thus delivered from the bondage of sin and kept from its power. Fifthly, in this new relation we re-

turn to God, and we are not received as slaves, but beloved as Christ himself.

At the close of a battle in the days of the war, a young man was found dying on the battle-field. A soldier stopped to render him assistance, and as he moistened his lips and made his head rest easier, the dying man said, "My father is a man of large wealth in Detroit, and if I have strength I will write him a note, and he will repay you for this kindness."

And this was the letter he wrote: "Dear father, the bearer of this letter made my last moments easier, and helped me to die. Receive and help him for Charlie's sake."

The war ended, and the soldier in tattered garments sought out the father in Detroit. He refused to see him at first on account of his wretched appearance. "But," said the stranger, "I have a note for you in which you will be interested." He handed him the little soiled piece of paper, and when the great man's eye fell upon the name of his son all was instantly changed. He threw his arms about the soldier, and drew him close to his heart, and put at his disposal every thing that wealth could make possible for him to possess. It was the name that made the difference. And thus we stand on redemption ground, and as Onesimus bore the letter to Philemon, so we stand before God in the name of Jesus Christ, and he speaks for us as did Paul for the Roman slave.

"If he hath wronged thee, or oweth thee ought, put that on mine account."

I. He answers for our sins. Romans 8: 3, 2 Cor. 5: 21.

There are some things in this world so dreadful that we cannot look upon them; some things are so horrible that the thought of them makes us sick; but there is nothing in this world so horrible as sins and the thought of sin to Jesus Christ, and yet he became sin for us.

I once heard John McNeill say that of all the people in Jerusalem he thought Barabbas had the best idea of the atonement of Jesus Christ. "You will remember," said Mr. McNeill, "that he should have been crucified, and Jesus released, but the order was exactly reversed. The door of the prison swings open, and Barabbas is free, and as he comes out into the light of the day, all the people seem to be hurrying in one direction. He hears that Jesus of Nazareth is to be crucified. He stops a moment to think, and then he exclaims: 'Why, that is the man who is dying in my stead! I will go and see him.'

"He pushes his way out of the gate of the city, and up the hillside until he reaches the surging mob about the cross. He stands in the outer circle for a moment, and then pushes his way to the very inner circle, and stands so near that he can reach out his hand and touch the dying Saviour. And," said my friend, "I can hear him say, 'I do not know who you are, but I know that you are there in my stead.'"

"And," said John McNeill, "until you can give a better theory of the atonement, take that of Barabbas—Christ your substitute, dying in your place."

"If he hath wronged thee, or oweth thee ought, put that on mine account." Sin was judged for us in Christ, and he stands before God saying, "Put that on mine account."

II. He takes away sins. Gal. 1: 4, I Cor. 15: 3, 1 Pet. 2: 24.

Our sins are like the sands of the sea in number; they were like scarlet and crimson in their awfulness; but the Scriptures tell us that they are hurled as far as the east is from the west, which is a distance that can never be measured. They tell us that they are cast behind God's back, and that is surely comforting, for when I come to God as a sinner, my sins stand between me and God, and when I confess Jesus Christ as my Saviour, God takes these same sins and puts them behind his back, so that now God is between me and my sins. The Scriptures also declare that when our sins are confessed and forsaken, God remembers them against us no more forever. And when they rise at the judgment, One stands before God in our behalf, with pierced hands and thorn-marked brow, saying, "Father, put that on mine account."

III. He answers for our failures. 1 John 2: 1: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous."

This is the high ideal—"that ye sin not,"—but have you ever thought of the difference between Christ as the high priest, and as the advocate? As the high priest, he was in all points tempted as we are, yet without sin; so that in all the temptations that come to you and to me, he stands in the position of priest, and his sympathy for us is infinite. But if for any reason we should make a mistake, and fail, then he becomes our advocate, making intercession for our forgiveness; in other words, he is the high priest up to the point of sin, and from that point he is an advocate.

IV. He takes our cares. Matt. 11: 28, Phil. 4: 7.

It is always well for us, when we are tempted to be discouraged, to remember the Apostle Paul. He was chained to a Roman soldier, and yet in this one letter to the Philippians again and again he exclaims, "Rejoice! rejoice! and again I say, Rejoice!" He it is who says (Phil. 4: 6), "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

I can understand how some will say that this is impossible, that a man of business has too many cares and too many anxieties to be careful of nothing; but some one has pointed out the fact that we begin to read at the wrong place—we should read the closing clause of the fifth verse, "The Lord is at hand." And this makes all the difference. If the Lord is at hand, I need not be over-anxious. If the Lord is at hand, no burden shall weigh me down. Paul gives us the secret of it when he says that by prayer we shall overcome, and Payson says God gives his answers more to the habit than to the act of prayer. But there is still something more that Paul says of prayer; he calls it supplication. This is more intense. It

means to bring your sins, your cares, your family, your business, and putting them all together, to bear them before God. Anything but a stilted prayer!

If our children should ask us for blessings as we ask God for help, we would think they had lost their reason. Mr. S. H. Hadley says that when he was converted, Jerry McAuley said to him, "You pray." Mr. Hadley said to him, with a sob: "I cannot pray. You pray for me." Then Jerry McAuley, putting his arms around him, offered up this prayer: "Dear Jesus, these poor fellows have gotten themselves into an awful hole. You helped me out. Please help them. Amen." Mr. Hadley said this was the first time he had ever heard a real prayer. Scripturally, the only way to pray is unto God through Christ by the Spirit, and every such prayer Jesus receives, and exclaims, "Father, answer it, and put it on mine account."

V. He still stands beside us in death. Heb. 2: 10.

Death is still an enemy, but Jesus met him, and won the victory; and when we meet him, he shall stand beside us to say, "Put that on mine account." Death is a vanquished enemy, and Christ now uses him to put his children to sleep.

"Aren't you afeard, John?" said the wife of a Cornish miner as he was dying. "Afeared, lass! why should I fear? I ken Jesus, and Jesus kens me."

An old pilot died not long ago in Boston. He had held the pilot's commission for nearly seventy-five years; and for almost all that time he was a follower of Jesus Christ. As he was passing away, his face brightened, and he started up with this expression, "I see a light." His friends thought his mind was wandering, and that he was in imagination out on the sea, and they said, "Is it the Highland light?" He said, "No." A moment more, and he repeated the sentence, "I see a light." They asked him again, "Is it the Boston light?" And he answered, "No." For the third time he said, "I see a light." They said again, "Is it the Minot light?" "Ah, no," he said, "it is the light of glory! Let the anchor go!" And they slipped the anchor, and the old pilot stood before Him who had taken him in his arms, and presented him without spot or blemish before his Father, saying, "My Father, every weakness, every failure, every sin in all this life, put on mine account."—*J. Wilbur Chapman.*

How to Break Bad Habits and Cultivate Good Ones

BY REV. J. S. MCGAW.

Rom. 8: 1-15.

Habit is defined as a tendency or inclination which by repetition has become easy, spontaneous or even unconscious. Habits result from individual acts repeated; and from habit results character. Some one has said, "Sow an act, reap a habit: sow a habit, reap a character: sow a character, reap a destiny." Man is a creature of habit. Most things he does are from force of habit. His habits either make or unmake him. Many persons are the slaves of bad habits. There are few, if any, who do not have some bad habits. How break them and cultivate good habits?

I. Seek the help of God. The task is too great for our unaided strength. Those who make the attempt in their own strength fail. Our disadvantage is that our bad habits have weakened the force of our moral nature to resist them. It is because we have the "law of sin and death" in us that we have these bad habits. The teaching of the Scripture reference is, that it is only by the aid of the Spirit of life that we can gain the victory over them.

II. Make up your mind that it cannot be accomplished without a determined effort on your own part. Resolve that you will make the effort. Summon all the forces of your moral nature. Co-operate with God. Don't expect him to help you unless you are willing to put forth honest effort yourself.

III. Break off your bad habits at once. Don't attempt it by degrees. You never heard of a drunkard reforming by drinking less and less, until he finally became a total abstainer. Faster and faster from the elevation falls the weight earthward, faster and faster speeds the runaway car down the grade. Good habits mark the up-grade, bad habits the decline. Perfection is not easy; destruction is. The nearer perfection, the slower the progress, the greater the toiling. Whereas the nearer we are to destruction, the more swift and sure the end.

IV. There is no permanent breaking of bad habits without forming good ones. You have heard the old saying, "Nature abhors a vacuum." This is true all over the world. The field that is left unsown is sure to throw up a crop of weeds. It will produce vegetables or grain if the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be as a boy when I came upon a pale, sickly rag-weed growing alongside of a vigorous celery plant. I would say, "Ah, my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart, plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy; and, if properly cared for, we may hope that it will grow and crowd out the evil. "Satan still some mischief finds for idle hands to do."

V. It will be a help to associate with persons of good habits. To this very end God has given us our social nature, and our opportunities as members of society.—*J. S. McGaw.*

Holy Boldness

BY REV. J. H. JOWETT, A. M.

Text: "When they beheld the boldness of Peter and John . . . they marvelled." Acts 4: 13.

We have accomplished something when we make the world wonder! To break up its frigid indifference, to shake it out of its customary drowsiness, to startle it into an open eyed surprise, is to commence a ministry which may issue in fruitful worship.

Wonder may occasion curiosity; curiosity is frequently the mother of reverence; reverence is the secret of devotion. When we have elicited men's wonder, we have taken the first step to making them pray. What was it which excited the world's wonder? "When they beheld the boldness of Peter and John." That is a very wealthy word, a word not suggestive of any one particular element, but of a whole panorama of spiritual content. It means presence of mind. It means freedom of speech. It means outspokenness almost to the point of bluntness. The men whom the world was contemplating had nothing about them of the panic stricken. Their words were not stammered in fearful uncertainty. They did not indulge in weak and mincing ambiguities. They did not hide the strength of their testimony in the courtier's finesse. The outlines of their character and confession were not dim and broken like the lineaments of some hazy moor; they stood out, clear and decisive, like the carved skyline of a mountain range, or like the rocky headlands of a bold and well defined coast. "When they beheld the boldness . . . they marvelled."

And who were the men upon whom this masculine grace was found? "When they beheld the boldness of Peter and John . . they marvelled."

I. This boldness was a phenomenon! They could not fit it into any of the current explanations. It was clear that it was not the product of the schools. It was not the fruit of culture. They "perceived that they were unlearned and ignorant men." "Unlearned!" Yes, that was evident! Even their dress gave evidence of their illiteracy. They lacked the academic gown. They did not wear the imposing robe of the scribe. Why, even in their very attire the contrast between them and the Rabbi was something like the contrast between a Cromer fisherman and an Oxford don! "Unlearned!" Certainly their accent betrayed them! The roughness of the provincial dialect still clung to their untutored tongue. They lacked the gloss and finish of the schools. "Unlearned!" Certainly; the very subjects and emphasis of rabbinical learning found no place in their speech. But more than "unlearned," they were "ignorant" men! The original word which lies behind this term "ignorant" is our English word "idiots." I do not say that it has the intensity of meaning which attaches to the word today, but even in that earlier day it had acquired the trend which has landed it in its present application. "Ignorant," as here employed, means a silly person, a simple person, a mere layman as opposed to a ranked official, a quack as compared with a skilled physician. They could not fit these men anywhere into the hierarchy of official teachers, and so they relegated them to the ranks of the unrecognized, the mere quacks, and labelled them "unlearned and ignorant men." And yet here the men stood, with a fine spiritual serenity, and an unshaken strength of assurance, with a firm definiteness of thought, with an unwonted precision of speech, and a magnificent irresistibleness of life! Schooled or unschooled, this had to be accounted for! How explain it? "When they beheld the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled."

II. What was the explanation of this character which so perplexed the world? You must turn back to the eighth verse, and you will find the secret. "Then Peter, filled with the Holy Ghost!" That is the explanation of the boldness. It is Peter plus the Infinite. A man who is filled with God can be none other than bold. It is as natural for him to be bold as it is for others to be craven, as natural to be decisive as for others to be limp. But pause by the word "filled." The entire emphasis gathers there. It is a picturesque word. It was the word that was used when the net was crammed with fishes. It was the word that was used when all the holes were leveled up, and the way was made even and plain. It was the word that was used when a substance had been steeped and soaked in the dye, and every strand and thread in the fabric had received the requisite hue. And this word, with these large inclusive relationships, is the word used to describe the infilling of these men with the Spirit of God. They were filled with the Spirit like a crammed net. Every gap and lack in their being was leveled up by the Spirit and the whole life was even and symmetrical. And every tissue and fibre in mind, and heart, and soul was steeped in the Spirit, dyed into one all pervasive and heavenly hue. "Then Peter, filled with the Holy Ghost." Do you wonder that he was bold? Open yourself out to the Infinite, and you will put on strength and majesty like a robe! Become "filled" and you cannot help being bold. "And while they were yet praying the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

III. Now, do you not think there is great and peculiar need of this apostolic "boldness" today? The times imperatively demand the military attitude in the soul. The Christian character must be conspicuous for strength, intelligence, decisiveness, attack. Whatever may be allowed to lie in obscurity, or hidden away in secret and mystical depths, the masculinity of Christian discipleship must stand out in bold and flaming relief. I do not fear the serried hosts and hordes of organized deviltry if only the temper of the church is steeled for the fray. There is nothing in the might and majesty of the foe to make us dismayed, but we need to fear a soft and limp and flaccid Christianity. How do we stand in the matter?

1. We need to display boldness of assurance. Mark the bold and magnificent moral sense of these inspired apostles: "And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right!" Their conscience pealed out bold as thunder in the midnight. That is the peal that staggers the world. We must not muffle our conscience.

2. And we need to display boldness of

will. Look again at these Spirit-filled men. "Let us straightway threaten them that they speak henceforth to no man in this name." . . . . "We cannot but speak!" How magnificent the response! They felt their wills to be caught in the sweeping current of the Infinite. They were impelled by a mighty imperative, constrained by an all encompassing and irresistible necessity. "We cannot but speak!" Martin Luther was not far away from apostolic ways when he, too, made similar response to similar threatenings. "I can do no other, God help me!" This is the boldness we need in the warehouse, the shop, the office, the street and the field. "I can do no other, God help me!" A temper like that, quiet, firm, bold, irresistible, would bewilder your antagonist and make him limp as water. "My lads," said Napoleon, to a regiment of horse, "you must not fear death; when soldiers brave death they drive him into the enemy's ranks." And we, too, when we are bold and unflinching, send panic and confusion into the lines of the enemy. "Be ye steadfast, unmovable." "He will not suffer thy foot to be moved." "The righteous are bold as a lion."

And so I call you all, men and boys, the matron and the maid, to this temper of holy boldness. Yes, the matron and the maid. There before me is the sacred name of Anne Askew, who was cruelly racked in order to extort from her a bare confession. She refused to yield, although her limbs were so dislocated that when condemned to be burnt alive she could not stand, and was carried in a chair to Smithfield, where she underwent her death with undaunted courage. Yes, and men and boys! For there before me is the name of John Bunyan, condemned for twelve years to Bedford Gaol because he persisted in being true to himself. He left his wife and children, though it almost broke his heart to leave the one who was blind. "I must venture you all with God, though it goeth to the quick to leave you! I must do it! I must do it!" "When they beheld the boldness" of Anne Askew and John Bunyan, "they marvelled!"

"They took knowledge of them . . . . that they had been with Jesus." That is imperfectly stated! It leaves out the essential secret! "They had been with Jesus?" Nay, they were with Jesus! "I fear no foe, with thee at hand to bless.' "God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear though the earth be removed, and though the mountains be shaken in the heart of the seas." "The Lord of hosts is with us; the God of Jacob is our refuge."—*J. H. Jowett.*

The Real Muck-Rake Man

BY HENRY VAN DYKE.

(Extracts from the baccalaureate sermon delivered at Princeton University, June 10th, 1906.)

"If there be any virtue and if there be any praise, think on these things.—Phil. 4:8.

There are a hundred sermons in this text, out of which I choose a short one, on the "Contagion of Virtue." The reason for this choice lies in the fact that at present the minds of men are largely preoccupied with the epidemic of vice. An important subject, for serious evils have infected our social, commercial and political life, and unless they are discovered and laid bare and extirpated, there can be little hope of soundness and vigor in the body politic.

But no man was ever made strong and well merely by studying his infirmities and taking medicine for his diseases. What the nation needs most of all is to fix the attention and the heart on the things that are true and honorable and just and clean and lovely and of good report. The soul of a man, and the soul of a people, can be invigorated only by the contagion of virtue and the inspiration of praise.

The air of our country today is heavily charged with electricity. The lightning of exposure has been striking into dark places and playing havoc with houses that were founded upon lies. The thunder of denunciation rolls all around the horizon; many hearts are troubled; some are dismayed. Voices of despair are heard, crying that all is rotten—society, business, politics—all must go down. Voices of anger and malice are heard, exulting in the ruin of reputations and the shaking of public confidence. Frivolous voices are heard, laughing and mocking at the disasters that have befallen the prosperous, and hysterical voices, shrieking for more excitement, more exposure, more calamity.

On the other side conservative and soothing voices are heard protesting against the tempest, urging men to be calm and tranquil and contented; to look at the unexampled prosperity and general happiness of our country; to believe that all the serious evils have been already exposed, and that all will be well with us if we keep on doing business at the old stand in the old way.

Where is the truth? Where shall thoughtful men place their confidence? With which party shall we ally ourselves? Neither with the hysterical shriekers, nor with the soporific soothers; neither with the tar-and-feather pessimists, nor with the rosewater optimists, neither with those who seek to tear things down, nor with those who endeavor to hush things up. Rather let us take our stand with those who are both wide-awake and sane; those who desire that no good man shall go unhonored, as earnestly as they wish that no guilty man shall go unpunished; those whose life is given not to tearing things down, nor to hushing things up, but to building things up on the eternal foundations of positive manhood and the moral law.

Meantime let us understand clearly that the man who is responsible for much of our present trouble, apart from the inevitable complications which spring from our national inexperience and bewildering prosperity, is that notorious individual, "the man with the muck-rake."

The real muck-raker is not the honest critic of abuses, not even the malicious assailant of vested interests and invested politicians; but this busy, silent, indefatigable

fellow, whose eyes are so fixed upon the things of this world—golden dust, and husks of pleasure, and withered straws of notoriety, and brittle sticks of official power—that he cannot even look, much less think, on the celestial crown of virtue and praise.

Yes, you are the man, you money-spinner, hasting to be rich and forgetting to be honest, generous, or kind; bending your conscience to your dealing if need be to succeed; putting all your energy, all your ambition into the service of "Mammon, the least erected spirit that fell from heaven;" counting over your golden dollars as if they were sacred beads in a new rosary of devotion, and congratulating yourself upon the pile of dust that you have raked together—you are the muck-raker.

You are the man, you pleasure-seeker; fixing your desires upon sensual ease and luxury; racing to and fro in your costly chase after new excitements; measuring everything unconsciously by its power to minister to your personal gratification, and thinking yourself fortunate according to the quantity of husks, clean or dirty, that you have gathered into your trough—you are the muck-raker.

You are the man, you lover of place and power; clutching at every petty distinction and paltry office that comes in your way; sacrificing your peace of mind and your independence of thought, in order to win favor with those who can help you; making yourself the most servile kind of a follower in order to be called a leader; letting yourself be used by everybody for fear somebody may turn you out; spending infinite pains and care to build your platform of dry sticks a little higher, not that you may look up at the stars, but that you may look down on the rest of the world—you are the muck-raker.

That is the symbol and ensign of all you great ones who have fatally succeeded, and of the lesser ones who totter after you, and gape at you, and try to imitate you with their poor little tools, broken-toothed, short-handled, pitifully inadequate—that is the sign of you all who know nothing higher than wealth and pleasure and place and power: the sign of the muck-rake. In that sign you imperil the Republic.

How? By looking only downward, never upward. By bending high faculties to low ends. By corrupting the minds of youth with false standards of success and lying maxims of self-interest. By drawing the thoughts of men, by the glitter of riches and the glare of fashion, to rest on you, and the like of you, instead of on virtue and praise. By making your lives one long denial of the things that make life worth living—honor, kindness, self-sacrifice, integrity, faith and love. The man who suspects you, watches you, exposes you if you have stolen your muck-rake, or hurt other people with it, or used it for a rake-off, is justified. What you need in that case is to be discovered, punished and forgotten, and the sooner the better, for the Republic can learn nothing from you but shame.—*The Speaker.*

Sermon Topics

Rev. E. S. Lewis, pastor First Methodist Episcopal Church, of Columbus, O., has been giving illustrated sermons Sunday evenings on the life of Christ. Here is the list of illustrations for the closing evening:

The widow's two mites. *Barrias.* The ten virgins. *Piloty.*
"And the door was shut." The talents. *Beale.*
The anointing at Bethany. *Barrias.*
The holy supper. *Hofmann.* Same. *DaVinci.*
Christ washing disciples' feet. *Beale.*
Agony in the garden. *Van Arnim. Hofmann.*
Kiss of Judas. *Beale.* Christ led to judgment. *Hofmann.*
Christ before High Priest. *West.*
Christ before Pilate. *Hofmann. Munkacsy.*
Pilate's wife's dream. *Dore.* Ecce Homo. *Dore.*
Christ scourged. *Dore.* Same. *Bouguereau.*
Crowned with thorns. *Dore.*
Christ coming from the Pretorium. *Dore.*
Bearing the Cross. *Hofmann.* Same. *Raphael.*
Elevation of the Cross. *Rubens.*
Christ on Calvary. *Eichens.* The Crucifixion. *Hofmann.*
Same. *Munkacsy.* Christ expiring on the Cross. *Vandyke.*
"It is finished." *Gerome.*
Descent from the Cross. *Rubens*
First Easter dawn. *Thompson.*
The Resurrection. *Van Arnim.*
The Marys at the tomb. *Plockhorst.*
Easter morning. *Same.* The Ascension of Christ. *Beale.*
Same. *Gleyre. Same. Dore.*

Rev. L. A. Banks, of Trinity Methodist Church, Denver, announces a series of sermons on Paul's letter to the Galatians, to be given between Dec. 31 and Feb. 3.

We select a few of the topics:

Keynote of Christ's Gospel. Gal. 1: 4.
The Christ Seen in Your Face. Gal. 1: 16.
The Pillars of the Church. Gal. 2: 9.
The Bewitched Soul. Gal. 3: 1.
Adopted into the Royal Family. Gal. 3. 29.
The Garden of the Graces. Gal. 5:22
The Marks of Jesus. Gal. 6: 17.

The following card tells its own story:

SOME NEW TESTAMENT SINNERS.
Sunday Evening Sermons.
During Lent.
Richmond Avenue Methodist Episcopal Church.
Richmond Avenue and W. Ferry Street.
Ward Beecher Pickard, D. D., Pastor.

Topics:

A Sinner Who Confessed Only His Neighbor's Sins.
A Sinner Who Had a Real Sense of His Own Sins.
A Sinner Whose Repentance Changed his Methods of Doing Business.
A Sinner who Sought Forgiveness but Would Not Forgive His Brother.
A Sinner Whose Scarlet Sins Were Abundantly Pardoned.
A City Full of Sinners Over Whom the Master Wept.

Prayer Meeting Topics

From The Religious Telescope.
The "Teach Me's" of Scripture.

I.

TEACH ME.

"Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day." Psalm 25:5.

This appeal of David to God, to be taught aright and led aright, is one that might well be made on the part of every soul. If we are led in error, we shall suffer very annoying consequences. We are told in the Bible to buy the truth, and not dispose of it after we have obtained it. It is the only thing worth spending money for. We should seek instruction in regard to what we buy, then we will not spend money for that which is not bread for the soul. Every error is costly; only the truth will abide.

"TEACH ME TO DO THY WILL."

"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." Psalm 143:10.

In every business house, it is the work of the employee to follow the will of the master mind. Sometimes the proprietor may make an error of judgment and suffer the consequential loss. But, in the business of the kingdom of Heaven, there is no question about the uprightness of the King, and the correctness of his will. We may confess now that his will is going to stand, and that nothing we can do will cause a repeal of God's law. We must either fall in with his desire, or fall out with him himself. We should be willing to be taught the will of God, for the man who determines to walk transversely can never do the best for himself or for his God.

TEACH ME THY PATHS."

"Show me thy ways, O Lord; teach me thy paths." Psalm 25:4.

A path is made by the feet of travelers; it is the place where they walk. As soon as a wheeled vehicle passes over it, it ceases in a measure to be a path, and becomes in part a track. The path to God is the path to life, and this path has been worn long and deep by the feet of thousands of pilgrims walking therein. We are taught the path best by the actual example of friends and relatives as they go about their daily tasks. No matter what they say, we judge their characters by the way they walk.

One man has said that actions speak so loud that he cannot hear what the people themselves say. If we are to be taught the path by others' lives, we also are to give instruction to others by the same method. We cannot be taught too much about the path. Whenever a Christian begins to die, he dies first in his feet; he stops walking in the pathway; he does not go to Sunday school; he cuts out the prayer meetings; he avoids the preaching of the Word in God's house; he has lost sight of the path, and has ceased to walk therein. When the path is lost, all is lost. We need to pray again the prayer of David for the Lord to teach us his path.

II.

"TEACH ME THY STATUTES."

"Blessed art thou, O Lord; teach me thy statutes." Psalm 119:12.

Statutes are the laws of the kingdom; they are to govern the conduct of the citizens. The statutes of God form a code which is to govern those who profess allegiance to him. The reason David assigns for wanting to be taught the statutes of the Lord is that he himself is blessed. It is always safe to have our hearts fashioned after the heart of the man who is happy, upright and wise. The head may make some slight error, but it will not go far wrong. There is no possibility for him to make a misstep who follows closely the laws of God. If the heart is right and the head is sound, there is little likelihood that the statutes will be misread. Whenever that occurs, there is heresy on the one hand, or fanaticism on the other. The honest man who applies his heart to wisdom will not break off into these eccentricities and abnormalities.

"TEACH ME THY JUDGMENTS."

"Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments." Psalm 119:108.

If man was as honest as God, and had the mental acumen to judge as correctly as God, there would be no trouble with his conduct. In order to read a man's heart, we need to understand the purpose for which he desires divine instruction. In the Scripture above cited, correct judgment is desired along with a prayer for the Lord to accept the mouth's utterance. We may think that little is said in the Bible about guarding our language, except in the book of James and in a chapter or two of Proverbs; but here is rather a notable prayer. Why cannot we order our language so that our words will be unto God as a free will offering, as an acceptable sacrifice, rather than have all our conversation laden with iniquity, and filled with impurity? If our minds are taught according to God's judgment concerning human speech, our tongues will be washed and our hearts made pure.

III.

"TEACH US TO PRAY."

"And it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

Too many of our petitions have become repetitions. Too much of our praying for things has become saying things. Once in a while a prayer rises from the heart, and another once in a while it starts from the vocal organs. Gratitude should have a large place in prayer, but it is not the whole thing. Communion is to be made an important factor, but it is not to be emphasized so much that God is made to feel as an equal partner with men, and on the same plane in the communion. Petition is to have a place, but it is not to be for the purpose of crowding the personal life of the prayer with blessings. We need to be taught to pray in order that the life may be purged from sin and lifted

to the place where communion with God is possible.

The one who prays must not forget that he is multiplied leagues below God and that his attitude is the one of a very humble servant. He must remember, too, that the one who prays must put the interest of the kingdom of God foremost, and that he himself must take his position as a loyal citizen of the kingdom. Personal wants are not to be despised, but are to have a secondary place. A man who can shut his eyes and pray to God as though he were present just as a friend, is the one who has been best taught in the great school of prayer.

"TEACH US TO NUMBER OUR DAYS."

"So teach us to number our days, that we may apply our hearts unto wisdom." Psalm 90:12.

The only legitimate reason for a man to want to live a long time, or to want to plan to do something while he lives, is that he may fill all those days with words and deeds springing spontaneously from the heart made wise by the presence and power of God. If a man intends to do anything else, and will carry his intentions into effect, the sooner he dies, the better. If John Jones devotes his efforts and his affections to something that is foolish or something that is wicked, neither earth nor Heaven has much use for John Jones. It is our business as Christians to count seven days in the week for God, and to number the whole 365 in the year for his service, and even use the extra day in the leap year in wise-hearted work for God.

IV.

"THAT WHICH I SEE NOT, TEACH THOU ME."

This language was spoken to Job by Elihu. He made a profession of honesty, and says in Job 34:32, "If I have done iniquity, I will do no more." While we exalt Job a great deal, and put a low estimate on the advice that his pretended friends gave him, we must give Elihu credit for striking the right vein here. No higher motive could guide us in life than a determination to refrain from iniquity, and a desire to be instructed so that we may avoid wickedness day by day.

"TEACH ME AND I WILL HOLD MY TONGUE."

These are the words of Job in chapter 6:24. The rest of the verse reads, "And cause me to understand wherein I have erred." The language was directed to the counselors. Herein is a practical lesson. We may do well to ask our critics to point out flaws in our lives. That course is not very palatable to most Christians, but if we are honest, and our critics also, we will learn a great deal more about ourselves than we can by looking in the mirror. Our opinion of self may be very different from that which others hold. The only purpose which we should have in studying our own character, or in asking our friends for their view of it, is to understand our errors and individual faults so that we may make the changes which God would approve.

As a fitting close to this Bible study on "Teach Me," it will be well to refer to John 14:26, where Jesus promised his disciples that the Holy Ghost should teach them all things.

Books

The Bible Hero Classics is a set of twelve little volumes, bound in heavy manilla paper, containing the story of Bible heroes, told in the words of the American Standard Revision. They would seem to be a valuable contribution to the problem of making the youth of our day familiar with the stories of the Bible.

Edited by Sydney Strong and Anna Louise Strong. Hope Publishing Company, Chicago, 150 Michigan avenue; New York, 27 East 22d street.

Nos. 1 to 10, 6 cents postpaid; 25 or more copies, 5 cents not prepaid, postage, 70 cents per 100. Nos. 11 and 12, 10 cents, postpaid; 25 or more copies, 8 cents, not prepaid, postage $1.25 per 100. Complete set 12 numbers, 80 cents, postpaid.

The Religion of Cheerfulness, by Sara A. Hubbard, indicates the scope of its contents by its title.

A. C. McClurg & Co., Chicago.

The Hope of Immortality, by Charles Fletcher Dole, is the Ingersoll lecture on immortality, given at Harvard in 1906. 75 cents net; postage, 8 cents additional.

Thomas Y. Crowell & Co., New York.

Does God Comfort? A message to those in affliction, given in the form of a personal experience.

Thomas Y. Crowell & Co., New York.

The Personality of God, by Lyman Abbott, is an effort to reconcile the Fatherhood of God with modern scientific conceptions. 35 cents postpaid.

Thomas Y. Crowell & Co., New York.

The Challenge of the Spirit, by Ellis A. Ford, is another attempt to give the real, high meaning of life, again in the form of personal experience.

Thomas Y. Crowell & Co., New York.

And Judas Iscariot is a volume of sermons preached by the well-known evangelist, J. Wilbur Chapman, in his evangelistic tours and at Winona Lake.

Winona Publishing Co., Chicago.

Everyday Living, by Annie Payson Call, is a volume of essays upon practical affairs of everyday life. $1.25 net, $1.35 postpaid.

Frederick A. Stokes Co., New York.

Famous Hymns of the World, by Allan Sutherland, gives the origin and romance of eighteen well-known hymns. $1.20 net, postpaid, $1.35.

Frederick A. Stokes Co., New York.

Betterment, by E. Wake Cook, is an effort to give the modern discoveries promoting individual and social welfare. $1.20 net, $1.32 postpaid.

Frederick A. Stokes Co., New York.

The Coming of Christ, by I. M. Haldeman, is a discussion of the millennium and Christ's coming by a pre-millennialist.

Charles C. Cook, 150 Nassau St., New York.

Divine Healing Under the Lens, (author not given) is a careful, thoughtful examination of the claims of "faith-healing."

Charles C. Cook, 150 Nassau St., New York.

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Church Finances—Delinquents

A Few Words About Agony Sunday

"Agony Sunday" is the dreaded day when pastor and the faithful ones get out a blackboard and make an agonizing effort to persuade the unfaithful many to help make up a deficiency. It is well named. Happy is the church that never knew such an experience. Happier still is the one that has been delivered from such a necessity. During February, March and April many churches will have to bring up arrearages for pastoral support and the benevolences. The arrearage is usually due to lapses in the payment of pledges, or failure to either pledge or give on the part of many in the church. The objection to special appeals is that the deficiency is usually made up by those who have been giving right along.

One of the first things to do in dealing with a deficiency is to recognize the fact that the church is getting behind, and then grapple with the problem in good season. A method that sometimes works well is to deliberately apportion the total among the membership, and then follow up with personal work. If a man is told that his share of a deficiency is $10 he is more apt to give that amount than if asked merely to give something. There was a church in the west where a debt of $60 had been worrying some of the women greatly. It was for some parsonage furnishings. One evening two of the younger women started out to raise the money. They reversed the usual order of soliciting, which leaves the amount to the giver, and asked for definite sums. They had made a schedule and literally assessed a dozen men for the money. When they presented the subject they said: "Mr. —, we want you to give $5 to pay off that old furniture debt. We expect to clear it off at once." Men who would have otherwise given $1 or less handed over the five, in some instances because they admired the courage and energy of the women. Enough money was raised in one evening to pay nearly all the $60. It is work of this sort that prevents "agony Sunday."

Evangelist Yatman's Advice

Rev. C. H. Yatman, the evangelist, says some good things about raising money in his "Lessons for Christian Workers." Here are a few of his choice sentences: "When you have asked God for money, go to his people and get some. Use tact in going. Ask for and expect big things. Don't be afraid; you are on the King's business. Have a good cause to present or don't go. Size up your giver. Better see him when he has had a good dinner. See him alone and when he can give you a hearing. Don't think that "no" always means a refusal. State your case tersely and tenderly. Don't use undue haste; a day may double the amount. Don't get tired. Don't get discouraged. Put great trust in Ps. 81: 10. Write your needs alongside of promises as in Ps. 37: 3 to 5. Don't lean on the rich. Mites can make millions, and poor people, as a rule are the best givers."

Reminding Delinquents

All that some people need is to be reminded of their pledge and they will pay up. Statements by mail sometimes serve the purpose. The most drastic reminder this writer has ever come across is that of the First M. E. Church, Gloversville, where the names of delinquents, with the amounts, are posted in the vestibule where all who pass may read. Such a plan is not so severe when numbers in place of names are used. And yet it may not be quite so effective. Much depends on the feelings of the officials, and the "atmosphere" of the church. A plan similar to the vestibule board is used by the First Baptist church, Lansing, Mich., with the difference that the financial statement is published in the church bulletin. It is a very simple table, giving the number of the contributor's envelope and the amount unpaid on a given date. The table is herewith reproduced:

QUARTERLY FINANCIAL STATEMENT

QUARTER ENDING DECEMBER 31, 1906.

Amount due on pledges last Sunday in December, 1906:

1		101	90
2	70	102	1 60
3	4 30	103	
4		104	
5	1 10	105	
6	16 60	106	
7	4 05	107	
8	2 90	108	7 00
9		109	2 40
10	55	110	16 00
11		111	
12	1 00	112	4 00
13		113	
14	1 75	114	9 75
15		115	
16	12 00	116	50
17	50	117	1 00
18	50	118	7 80
19	95	119	50
20		120	75
21		121	2 00
22	75	122	1 05
23		123	6 00
24	2 00	124	4 20
25		125	
Total		$461 20	

Plan of a Big Church

The Baptist Temple of Brooklyn, N. Y., raises over $25,000 a year, and pays all of its bills promptly. Each person uniting agrees to give a definite amount each year for church support, and for benevolences. The minimum is $3 a year, unless an exception is made by special vote of the deacons. Each seat is rented on the basis of twenty cents a week, and persons having sittings pay through blue envelopes. This plan is a combination of the envelope and the pew rental system. Every member is required to have a sitting and must pay something. Many are able to pay more than twenty cents. Some have taken as many as forty sittings to make provision for those who cannot pay the full price or to give the stranger a place. There are no very wealthy people in the church, but there is no difficulty about raising the money with this system.

Another interesting feature of this great institution is its system for caring for the membership of the church. The membership is divided into sections containing 100 each and placed in charge of one person who is called a centurion. The centurion divides the hundred into tens, with one at the head named captain. Every month the captain reports to the centurion on his ten, and the centurion to the pastors at a special meeting appointed for that purpose. These reports are carefully looked over, changes in addresses noted, cases of sickness or lack of interest recorded, and such other information received and followed up as would naturally come from such a report.

How "Old Wesley" Church was Saved

In a very readable little tract written by Rev. J. W. Magruder and published by the Methodist Missionary Society, there is told the story of how Wesley M. E. Church, in Cincinnati, was saved from financial distress. A system of tithing was started by the determination of one man, a lawyer, who had reached the conclusion that the church had been conducted in the wrong way. He was opposed by his associates among the officials, but at last many of them fell in with him, and tithing became an established feature of the financial system. It did not supplant the subscription plan. If he so decided a member could pay over his tenth in lieu of making a subscription, and allow the church officers to distribute the money to the various funds. There was a large increase in the income, although only 162 out of the 769 members and probationers became tithers. Of the tithers 12 were children, 105 women and 45 men. The average amount paid by tithers in 1901 was $31.29, which shows that the average pay received by them was but a little over $300. In one year this congregation of wage earners gave more than $9,000 for all purposes!

A School of Finance

A part of the new system at Wesley Church is the "school of finance" in which new members are instructed in their financial duties to the church. All new members are assigned temporarily to a class conducted by the pastor, where they are instructed on three points:

GIVING ESSENTIAL TO CHRISTIAN LIFE.

1. "We seek not yours, but you." The Church can get along without any man's money. The man himself can get along without it. Indeed, if he is to get along at all in his religious life it must be by surrendering at least a portion of his money. For no man can be a Christian unless he gives. If a pastor is true to his people he must say to them frankly that they cannot by any possibility be Christians unless liberality abounds in their lives along with all the other graces of Christian character.

GOD'S ABSOLUTE OWNERSHIP.

2. If we acknowledge the obligation to tithe our incomes it must be on the basis of what in law is known as "the right of eminent domain;" in accordance with which no man can claim aught of the things which he possesses as his own (Acts iv, 32)—it is God's own; and he is at liberty to do with it not as he pleases, but only as God pleases. And under certain circumstances God may please that he shall give up all his possessions. The apostles "forsook all" and followed Jesus. Paul "suffered the loss of all things." The disciples at Pentecost "brought all their possessions and laid them at the apostles' feet and had all things in common." That is to say, they did what hundreds and thousands of men did during the Spanish-American war—forsook fathers and mothers, and brothers and sisters, and houses and lands, yea, and their own lives; all without any assurance of more than thirteen dollars a month and board and clothes in this world, and with no assurance whatever in the world to come. But the giving up of all one's possessions obtains only in exceptional emergencies. Under ordinary circumstances men discharge their whole duty as citizens not by surrendering life and fortune, but by paying only a fraction of their income as a tax for the support of the government. In like manner, God does not ordinarily exact from us all that we possess, but only a tithe of our income, as a tax for the support of his kingdom in the world.

A WORLD-WIDE KINGDOM.

3. The object of a tithe is not to support a church, but to propagate a world-wide kingdom. The church which tithes merely for self-support violates the spirit of the law and will be killed by the letter. Even if the people were to "bring the whole tithe into the storehouse" there would not be room enough to receive it. The church would be embarassed by its very wealth, as was actually the case once in the time of Ezra, when it is recorded that there was ten times as much money as they knew what to do with. A tithing church cannot be self-centered and greedy, as the Jewish Church came to be; it must in the very nature of things be self-sacrificing, aggressive, catholic, and missionary. Only thus can it find an outlet for its superabundant income.

Fraternalism and Finances

This item is taken from the *Michigan Christian Advocate:* "The executive committee of the Detroit Methodist Union proposes to inaugurate a custom that will go very far towards keeping alive the spirit of fraternity among our Methodists in the city and towards bringing in close and sympathetic relations our several city churches. It will consist of a practical and sentimental observance in all the churches of the fact of the dedication of a new city church. The plan involves a collection in every church in the city on dedication day for the benefit of the church being dedicated. The chief object will be to signalize our common brotherhood rather than to see how much money can be gotten. Connections by telephone will be established at the new church and messages will be sent in from the sister churches announcing their contributions before the dedicatory services are concluded. A committee is now at work on the details of the plan."

Membership Contest

A Ladies' Aid Membership contest which resulted in increasing the number of members from eighteen to eighty, was conducted in Conway, Mass. A circular, duplicated on a mimeograph, was distributed among the members. This circular is given in full as it explains the entire plan:

LADIES' AID MEMBERSHIP.

The Ladies' Aid Society of the Conway Methodist Church will engage in a membership contest, for the purpose of increasing the membership, which will end August 16, at 6 o'clock. Any woman, single or married, who wishes to aid the church, by taking part in the activities of the society, may become a member by handing in her name, which will be voted on at the next regular meeting. The dues are 25 cents a year. In carrying out the contest the members of the society who paid their dues for 1904 have been divided into two companies, known as the "Reds" and the "Blues." Each side will work for new members, and the side that gets the least number by August 16 will wash the dishes and serve refreshments at an entertainment to be given in the church Wednesday night, August 16, at 7:30 o'clock. The main purpose in this contest is not merely to collect 25 cents from each member, but is to arouse a deeper interest in the work of the church, and to increase the number of workers. As fast as new names are obtained they are added to the side that gets them. The two sides at the start are as follows:

REDS.

Mrs. Chelsea Cook
Mrs. Jeanette Butterworth
Mrs. A. M. Cook
Mrs. Newton Pease
Mrs. F. A. Ward
Mrs. Sadie E. Gregg
Mrs. A. P. Delabarre
Mrs. C. A. Smith.

BLUES.

Mrs. R. M. Tucker
Mrs. Mary Irvine
Mrs. M. L. McKenzie
Mrs. Amidon
Mrs. E. T. Cook
Mrs. Mary Forsyth
Mrs. Ella Flagg
Mrs. S. W. Cook

New names are to be reported to the first named in each company—Mrs. Cook for the Reds and Mrs. Tucker for the Blues, who will give the names to the secretary when the contest closes. Mrs. McKenzie is the secretary, and is expected to keep a record of all members.

The "Contest Entertainment" which comes Wednesday night, August 16, is in charge of the regular entertainment committee of the society, consisting of Mrs. C. A. Smith, Mrs. E. T. Cook, Mrs. Jeanette Butterworth, Miss Gertrude Peck. Details of the entertainment will be announced later.

Value of a Definite Plan

One of the secrets of enlisting church workers is to lay out definite plans in such a way that all can see the supreme object that is to be accomplished, and at the same time see just what is required of each individual in order to realize the object. Many shrink because they see the entire undertaking and feel their utter inability to do anything. The whole secret of setting people to work lies in this simple adjustment of definite duties to definite individuals, all working together for one common purpose. These principles are well illustrated in the general plans for an evangelistic campaign conducted in the First M. E. Church, Akron, O., in November, under the leadership of Rev. Frank W. Luce, D. D., the pastor. The plan is given in a four-page circular in which individuals are named and assigned to specific duties. There are five committees—an executive committee of forty-eight, consisting of the pastor, official board and presidents of various societies, a spiritual work committee of one hundred, a social greetings committee of fifty, a calling committee of one hundred, and a committee of one hundred on advertising and promoting attendance. The names are given under each heading, so there is no guess work. The names occupy over two pages. On the back page are specific directions for the committees, so that none need wait for instructions:

WORK OF COMMITTEES OUTLINED.

"Let everything be done decently and in order."—1 Cor. 14-40.

THE EXECUTIVE COMMITTEE.

Will have general supervision of the plans for the meetings under the direction of the pastor, aiding him in such ways as he may desire submitting plans when desirable, for any and all the other committees.

"Pray without ceasing. In every thing give thanks. For this is the will of God concerning you. Quench not the Spirit."—1 Thess. 5: 17-19.

SPIRITUAL WORK COMMITTEE.

Will seek to promote direct and earnest efforts in distinctively spiritual work. Particularly; Personal work, public prayer and testimony, secret devotions and special devotional meetings.

"The Lord gave the word. Great was the company of them that published it."—Psalms 68: 11.

THE COMMITTEE ON ADVERTISING AND PROMOTION OF ATTENDANCE.

Will seek by all proper means to promote a general and regular attendance at all the meetings, devising such means as may seem best for the accomplishment of this end. This is an exceedingly important committee and much of the success of the meetings will depend upon the success attained by this committee.

"And he saluted him and said unto him is thy heart right as my heart is with thy heart? If it be, give me thy hand. And he gave him his hand."—II Kings 10: 15.

THE SOCIAL GREETINGS COMMITTEE.

Will see that each person attending the meetings is cordially greeted, and in every way that seems wise, practicable and helpful, seek to promote a refined, religious and cordial spirit of social freedom among the people.

"It shall come to pass—that ye shall be gathered one by one."—Isaiah 27: 12.

THE CALLING COMMITTEE.

Will call in the homes of the city among people who are members of First Church and those who are not definitely identified with other churches of the city, inviting the people to attend the meetings. As occasion offers, invite people to become Christians and to unite with the church, especially cordially welcoming in behalf of the church any who have certificates of membership from other Methodist Episcopal churches, inviting them to identify themselves with First Church. When no work is especially assigned, each member of the committee should call in her respective neighborhood. Great possibilities for large results are before this very important committee.

NOTES.

Meetings will be held in the Sunday-school rooms because more convenient for our work. Sermon each evening by the pastor. Services begin promptly at 7:30 p. m.

Committees, excepting the Executive Committee, will meet Monday, Tuesday, Wednesday and Thursday of each week during the meetings, five minutes after the close of the public service. The Executive Committee will meet on Friday evenings at the same time.

Places of Meeting of Committees. Executive—The Parlor. Spiritual work—Berean Class Room. Calling—The Reserve Corps Class Room. Social Greetings—The Intermediate Class Room. Advertising and Promotion of Attendance—Rosario Class Room.

When for any reason the chairman cannot be present, arrangement should be made for some one to preside over the committee.

Each committee may organize, raise subcommittees, add new members and devise any means and execute any plans to further the designs of their respective committees, which are in harmony with the purpose of these special meetings. Any one not assigned and willing to work will please report to the chairman of the committee preferred.

Committee meetings should not continue more than fifteen minutes and close with a season of prayer suited to the needs of the work in hand.

The first duty of every member of each committee is to be present promptly, at every meeting, both public worship and committee meetings, whether the weather is pleasant or stormy—especially if stormy.

The regular ushers and collectors are requested to serve during the special meetings.

The six persons named first on each committee constitute an executive committee for that department.

A Sermon Garden

Rev. J. Elmer Russell, of Cape Vincent, N. Y., tells of his "sermon garden," which is evidently easier to keep weeded than another kind of garden connected with parsonages. His plan is an adaptation of the card index system. It is placed at the end of his regular card index in the left-hand top drawer of his desk. "Instead of the regulation white cards," he says, "I have had heavy manila wrapping paper cut the usual size, three by five inches. These paper cards are cheaper, do not soil as easily, take up less room, and being without lines, I place them on end instead of on the side. When a text suggests itself I write the book, chapter and verse in which it occurs at the head of the card. Then usually I write out the text in full in case I should forget when looking over my index at a later day, what the reference contains. After the text comes the theme and plan, amplifying ideas and illustrations. Clippings are attached with a wire clip. Following the textual index I have a similar index arranged by topics. By this method a preacher soon has hundreds of sermons in course of preparation. With such a sermon garden a minister is never at a loss for a good topic; his only difficulty arises from the abundance of the themes which demand utterance."

Rev. Thomas Alva Stubbins, pastor of the Congregational Church, Arcade, N. Y., sends out a leaflet on "How to Become a Member of the Congregational Church," in which he sets forth his plan of church organization. He has four bands, designated in order as Children's Band, The Temple Band, The Teachers' and Workers' Band, and the Pisgah Band. When children are presented for baptism they become members of the children's band and members of the church. Other children who do not care to be baptized may become members of the band by expressing their purpose to be baptized and join the temple band when they have reached the required age. Members of this band are taught to live and honor Jesus Christ and to make it the habit of their lives to attend one service of the church regularly. At twelve years of age the children of the

children's band may continue as members of the church by accepting the covenant of the church, which shall be the test of church membership, and entering the Temple Band. Members of the Temple band are taught the history of Congregationalism and some form of catechism. The young people's society is in charge of the Temple band. Those of the Temple band who are twenty-five to thirty years old shall step over into the Teachers' and Workers' band by assenting to the covenant of the church. They shall feel it especially their duty to be teachers in Sunday-school, leaders of Junior Endeavor and to take hold of the manifold other duties in finance, deaconship, trusteeship, etc. Next comes the Pisgah band. There shall be a day set apart in the fall of the year when a service shall be held for the comfort and strengthening of those who are getting on in years. If they so desire they shall join the Pisgah band from the Teachers' and Workers' band, by assenting to the covenant of the church. This occasion shall be an especial time when an effort shall be made to have other old people of the community unite with the Pisgah band and thus with the church. This work is in charge of eight leaders—two for each class—nominated by the pastor, Sunday-school superintendent and the senior deacon and elected by the church. The eight leaders and the pastor shall constitute a cabinet which shall meet at least once a month to talk over the situation and plan the work of the church.

Editorial Notes

Rev. S. B. Hardy, pastor of the First Baptist Church, Livingstone, Mont., sends out very creditable printing which was worked off on a Baltimore hand press.

We have already made use of some work done in the "parsonage attic printery" of Rev. W. N. P. Dailey, pastor of the Trinity Reformed Church, Amsterdam, N. Y.

We acknowledge receipt of the new directory of the First Christian Church, Coffeyville, Kan. It is the right size for an envelope, which makes it very useful. Of the four page calendar enclosed Rev. Ellis Purlee, the pastor, says: "These programs cost $1.00 each week and are worth three times the price."

An eight page church publication, on paper of fine finish, with handsomely engraved heading, makes its appearance for the first time from the First Baptist Church, Albany, N. Y. It is supported by advertisements and enough space has been sold to keep the paper going for a year. It will come out each month. Rev. Creighton R. Storey, the pastor, is the editor, and Ralph A. Planck business manager.

Rev. J. Milton Thompson, D. D., of the Ninth Presbyterian Church, Troy, N. Y., makes good use of the blotter. He gets out a blotter calendar showing the "red letter days" in his church for the month. The illustration and the fine grade of printing are sure to make a favorable impression.

Next to the little tract on Wesley Church, already noted, we would mention the one by Rev. S. M. Zwemer, D. D., on "What Business Has a Business Man with Foreign Missions" as an aid in promoting finances. Dr. Zwemer is a missionary of the Reformed Church at Bahrein, Arabia, and the tract was first brought out by the mission board of his church. It is now published in a very striking cover by the American Baptist Missionary Union, Tremont Temple, Boston.

The United Baraca of the Baptist Church, Logansport, Indiana, publishes the four page bulletin of that church. No. 1, Vol. I, shows the portrait of the pastor, Rev. Alfred Arthur Mainwaring, D. D.

Sermon Topics

Dr. George Wood Anderson, pastor of the State Street M. E. Church, Troy, N. Y., tried the experiment during October and November of preaching from texts in place of topics. His foreword is reprinted as a sample of announcement, together with the topics:

Pastor's Study, State Street Church.
Troy, N. Y., September 30, 1906.

We all need encouragement. To smile and meet the obligations of each day with cheerfulness is not always an easy task and the heart hungers for kind words and inspiring speech. That the duties and trials of life may not overwhelm us Christ came preaching the glad tidings of great joy and bidding all his ministers to preach encouragingly and illumine life's pathway with the light of hope. To fulfill this mission I intend to spend the Sabbath evening hours in considering "The Gospel of Good Cheer," basing my sermons on the following texts. These sermons will be practical, not theoretical, helpful but not critical. You are cordially invited to worship with us.

Yours sincerely,
GEORGE WOOD ANDERSON.

"THE GOSPEL OF GOOD CHEER" APPLIED TO THE VARIOUS POSITIONS AND PROBLEMS OF LIFE.

October 4.—"And it came to pass, when the King heard the words of the woman, he rent his clothes—and all the people looked, and behold, he had sackcloth within upon the flesh."—2 Kings 6: 30.

October 11.—"And I will fasten him as a nail in a sure place."—Isaiah 22: 23.

October 18.—"Have salt in yourselves."—Mark 9: 50.

October 25.—"They are like the deaf adder that stoppeth his ears."—Psalm 58: 4.

November 4.—"Make to yourselves friends of the mammon of unrighteousness; that when you fail, they may receive you into everlasting habitation."—Luke 16: 9.

November 11.—"But they measuring themselves by themselves, and comparing themselves among themselves, are not wise."—II. Corinthians 10: 12.

November 18.—"Canst thou draw out leviathan with a fish hook?"—Job 41: 1.

November 25.—"Mine heritage is unto me as a speckled bird; the birds around about are against her."—Jeremiah 12: 9.

December 2.—"There the wicked cease from troubling; and there the weary be at rest."—Job 3: 17.

During October Dr. Anderson gave a series of addresses at the Troy Y. M. C. A. on the "Rights of Man," which were afterward repeated at his church by special request:

THE RIGHTS OF MAN—FOUR PRACTICAL TALKS TO THINKING MEN ON PRESENT DAY PROBLEMS.

October 7.—"His Rights in Business." A Study of Recent Government Investigations and Their Revelations of Modern Business Ethics.

October 14.—"His Rights in Public Life."—A Discussion of "The Man With the Muck Rake."

October 21.—"His Rights in Citizenship." A Consideration of the Demands of "Bossism" and the Promises of Socialism.

October 28.—"His Rights in Religion." A Study of Claims of Dogma and Liberal Thinking.

The following subjects were used with much success by Rev. Alfred E. Gregory, pastor of the First Congregational church, Bonesteel, South Dakota, on Sunday mornings during October:

"What is the Church For?" Matt. 5: 13, 14.

"How Shall We Run the Church?"—an Ideal.—Eph. 5: 27.

"The Church Helping its Pastor," Phillip. 2: 30. Supply your lack of service, etc.

"The Place of the Church in the Community."

A Question Sermon

Rev. J. F. Abrams, pastor of the First M. E. church, of Urbana, Ohio, used a printed slip in gathering material for a "question sermon":

As furnishing the basis of a Sunday evening Sermon, the Pastor of the First M. E. Church of Urbana, requests you, whether a Christian or not, to write an answer to the question—

"What is the best thing to be said of the Urbana Saloons?"

All answers will be gladly received and respected, and at the service Sunday evening, May 1st, he will read such answers as may be of general interest (omitting names), and preach a sermon on the above question.

Write your answer on the other side, sign your name, and hand or mail to the Pastor, Rev. J. E. Abrams.

We would be glad to welcome you to the privileges of our church.

Mr. Abrams also preached a series of sermons to young men as follows:

October 21.—The Young Man: Getting His Bearings. Some Things that Come First.

October 28.—The Young Man and His Mother's Bible. Can he Believe it? Is it Practical in the Social and Business Life of Today?

November 4.—The Young Man: Getting a Wife—and Keeping Her.

November 11.—The Young Man: Westward of Fifty. At what Age Ought he be Chloroformed?

Interrogations!

SUNDAY EVENING SERMONS, FIRST BAPTIST CHURCH, LANSING, MICH.

Nov. 4.—What Shall a Young Man Tie To?
Nov 11.—Have You Pressed the Button?
Nov. 18.—What is True Religion?
Nov. 25.—What Think You of President Roosevelt's Thanksgiving Proclamation (Special Thanksgiving Service).
Dec. 2.—Are You Insured?
Dec. 9.—Which Circle Are You In?
Dec. 16.—Can a Man Escape What He Neglects?
Dec. 23.—Where is He? (Special Christmas Music.)
Dec. 30.—What of the New Year's Resolutions?
Special Music and Congregational Singing.
Service begins at 7 o'clock.
You Are Cordially Invited.

E. M. LAKE, Pastor.

FIRST BAPTIST CHURCH.—REV. E. M. LAKE, PASTOR.

1. The teachings of Jesus Christ appeal to me. But I think I can live a Christian outside of the church. However, I am willing to talk with the pastor and my teacher concerning the matter.

Signed .....

2. I am not a Christian but am desirous of becoming one and am ready to talk with the pastor and my teacher upon the subject.

Signed .....

3. I believe in the teachings of Jesus Christ and am ready to do what He commands me.

Signed .....

4. I believe in the teachings of Jesus Christ and am desirous of following Him in Baptism and of uniting with the church.

Signed .....

It is always a good plan to put the name of the city or town on each piece of printed matter.

Presbyterian Preacher Wanted

Some where there is a young Presbyterian Clergyman, a man of strong common sense, broad sympathies, cultured, and influential with young people and who has proved his power as a preacher and worker by a few years effective pastoral work. He knows that he could render better service in a broader field. There is a Church, in an eastern city, that wants that man and does not know him. If he will write fully to W. D. in care of the Publisher of THE EXPOSITOR, Cleveland, O., his letter will be treated as confidential and he may find the Church that needs him.

Things a Pastor's Wife Can Do

One of six chapters, reproduced by permission from a book of above title, published and copyrighted by The American Baptist Publication Society, Philadelphia, Pa.

MAKING CHANGES.

The ideal way for a young pastor to begin his work is with a newly organized church. Then pastor and people can experiment and together evolve the best methods of church work. In this evolution no doubt mistakes will be made, but they will be mutual and all will see the funny side and laugh them off.

If a young pastor cannot begin with a new church, let him do the next best thing and take a small church. There are many reasons for doing this that he cannot fully appreciate at first, but they will grow upon him as he adjusts himself to his new life. The pastor's wife will find the training of her experience in a small church just what she will need when her pastor is called to a larger field of usefulness, as he no doubt will be, if he is faithful in the small one and keeps himself growing all the time. If any one rule has insured our present success, it has been our determination to be our best at all times. No sermon or testimony has ever been withheld or saved for a larger or better audience. The few who dared venture in the storm came the next time, for they knew they received the very best the preacher could give them. Such a pastor may have a very marked success in his first church and fail in his second, because from the first he cannot conceal the fact that he is chilled and handicapped by the methods of work. It is to the wife of such a pastor I want to whisper words of hope and comfort, for it is yours to strengthen and encourage. Draw the pastor's mind from methods to the people, for he must needs know them well before he attempts radical changes. Though he himself may survive a rash movement on his part, the church may be divided and he have to leave ruin where he found only harmony.

Perhaps the method of raising money by pew rentals is as dear to the church as the apple of its eye, and the pastor is an enthusiast for free pews and voluntary subscriptions; or perhaps the pastor does not care particularly how it is raised, but he is very sure the church has the wrong men in office, or that the Sunday-school, which is held in the afternoon, should immediately follow the morning service. The pastor is not always right on these questions, for what is a success in one church cannot perhaps be in another, and there are always two sides to every question.

But there are other things about which there is not a question, and just here comes the supreme test to the patience of the pastor and his wife. Don't move too soon! Perhaps as the mistake, or evil it may be, bursts upon your vision, you may feel that you have come to the kingdom for just such a time as this; but remember how slowly and cautiously the queen worked. If you are right, you are a "worker together with God." Don't move any faster than he does. The prime object in coming to the church was to feed the sheep and lambs and convert the sinner from the error of his way. If you have been faithful to these, and there has been time for a deep confidence in you to grow in the hearts of the people, they will listen more readily to the proposed changes. It is in such crises as these that the power of the pastor's wife is felt. If she will drink long and deeply every morning of the spiritual medicine,—one-half dove, one-half serpent,—then if it is right for the changes to come, they will come, or, what may be just as well, success will come in spite of the methods.

(Continued from page 178)

Lincoln

HIS TEACHING. (432)

Mr. Lincoln's clear sense of justice has been recognized by the world. He is said to have often preached this sermon to his own boys: "Don't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie don't cheat. Love your fellow men and love God. Love truth, love virtue and be happy." The purity of the personal habits of the boy enabled the man to utter one of the most beautiful testimonies in any language. It was this: "I have never knowingly planted a thorn in any human breast, but I have always endeavored to pluck a thorn and plant a rose wherever a rose would grow."

Mr. Lincoln strikingly said his early life might be characterized in a single line of Gray's Elegy:

"The short and simple annals of the poor."

The boy who gained self-mastery over his personal habits also gained the mastery over poverty, by making the best of his limited opportunities. He used his muscle to turn up the soil for the seed; he used his brains to turn up the riches of true advancement.—*Fred Winslow Adams.*

YANKEE GOODNESS OF HEART. (433)

One day, when the President was with the troops who were fighting at the front, the wounded, both Union and Confederate, began to pour in.

As one stretcher was passing Lincoln, he heard the voice of a lad calling to his mother in agonizing tones. Lincoln's great heart filled. He forgot the crisis of the moment. He ordered the carriers to stop. Kneeling and bending over the wounded soldier, he asked, "What can I do for you, my boy"

"Oh, you will do nothing for me," he replied. "You are a Yankee. I can't hope that my message will ever reach my mother."

Lincoln, in tears, his voice full of tenderest love, convinced the lad of his sincerity, and he gave his good-by words without reserve. The President directed them copied, and ordered that they be sent that night, with a flag of truce, into the enemy's lines.—*Golden Rule.*

Rev. Wilson R. Stearley, rector of Emmanuel Church, Cleveland, gives four talks in January at the Y. M. C. A. building. Topics:

Ability to See—Insight.
Ability to Succeed—Capability.
Ability to Suffer—Sympathy.
Ability to Serve—Helpfulness.

Tear Out This Page and Give to Your Sunday-school Superintendent

WORTH DOING—WILL YOU HELP?

The publisher asks the co-operation of superintendents and teachers.

If there are only a few copies of the World Evangel taken in your school, here is your opportunity.

If all the teachers now take it you may send in your renewal for a year from time of expiration of your subscription.

Will you co-operate with us in a plan that will

1. Add 100,000 new scholars to the Sunday schools of the United States during 1907?

2. Increase the interest of a tenth of the 11,329,253 scholars in Sunday school at present?

3. Brighten the lives of thousands of the aged and sick and the homes of thousands of others?

This looks like a big contract, but if you don't turn me down we can do ten times the work outlined above.

This is not an untried plan, but was fully worked out last year and my figures are based on the results.

The plan is to furnish each of your scholars a package of flower seed at Easter, with the understanding that they will plant the seed and agree to give the flowers to make others happy—to either the sick or the aged, and to bring at least one bouquet to Sunday school or church for decoration. The announcement that each one present on Easter Day will receive a package of flower seed will bring you the new scholars. You not only interest the old and new scholars by giving them something to do—after that it is their Sunday school—but you interest their families. To have your scholars interested during the summer means a great deal. As prizes to those who keep their agreement, you can give a collection of bulbs, some of which will flower at Christmas, and some at Easter.

4. You will ask at once what it will cost. I am not rich enough to give you the seed, but the amount involved is so small that we can work it out between you and me.

I will furnish 100 packets—for which you would pay 5 cents each at any store—to you if you will send me a club of eight subscribers, either new or renewal. This holds good even if your subscription does not expire for ten or even twelve months, individual addresses, to my Sunday school teachers' magazine, at 50 cents each, the regular subscription price, to be increased the coming year to 75 cents. Subscribe or renew now and have the difference. I will furnish 100 packets of flower seed worth 5 cents each and eight yearly subscriptions to the best and cheapest Sunday school teachers' magazine published for $4.00—at regular prices the seed would be $5.00 and the magazine $4.00, making a total of $9.00.

I will tell you why I connect the two. To add 100,000 new scholars and not have them properly taught would not mean much. We are making a magazine absolutely indispensable to the teacher to hold the interest and produce results among the scholars. There are only one or two other papers published that will do this and they are from 33 1-3 to 100 per cent higher in price than The World Evangel.

One of the eight subscriptions must be the superintendent's. If you have more than seven teachers that wish to subscribe we will furnish 10 packets of seed for each additional 40-cent subscription sent.

The prize bulbs we will furnish you at cost—from 1 to 3 cents each, according to the variety. They can be given out in the fall, on Rally Day.

If after using The World Evangel three months, any of your teachers are dissatisfied with The World Evangel, they need only to write me, and they will receive their money back.

Can you get the flower seed separately? Not on this basis—one helps the other and could not be marked alone.

But if you need more than 100 packets of seed and can't secure any more subscriptions, I will furnish additional 100 packets for $1.00 per 100 to be shipped at the same time the 100 free packets are sent.

The flower seeds were purchased by a man who has been in the seed business thirty-five years, R. L. Templin, and it is only through my connection with him and the Flower Seed Mission that I am able to make this proposition.

NOW IS THE TIME TO ACT.

Eight of your teachers will subscribe if shown The World Evangel, but if not the superintendent could not do as much to improve your Sunday school by spending several times the $4.00 which you would send us for eight individual yearly subscriptions to The World Evangel and 100 packets of flower seed.

Your Home Department members will be pleased if you send them a seed package Easter Day.

P. S.—You will find that the children take more interest if they pay for the flower seed—and the one cent a package received can be used for cradle roll offering.

F. M. BARTON, Publisher,
Caxton Bldg., Cleveland, O.

ENTHUSIASTIC COMMENT OF THOSE WHO HAVE TRIED IT

Commendations of Sunday School Superintendents and Pastors who have used our Flower Mission Seeds:

W. G. Pitkin, Supt., Palmadge, Ohio:

The children took considerable interest in the plan. We procured over 300 packets and asked them to use the flowers for the sick and in other helpful ways. We arranged for a Flower Rally Day, Sept. 30th. We had the room nicely trimmed with wild flowers, etc., for background, then placed the bouquets brought by the children on the platform, over the piano, desk, etc., making a handsome display, adding much to the pleasure of rally day.

J. B. Gottschall, Delphos, Ohio:

We distributed the 100 packets of seeds on Easter Day instead of eggs, with the instructions to plant and care for them. We set a day in August (Saturday) when they were to bring bouquets of the flowers to the parsonage. A small cash prize was given for the finest bouquet; there was also a prize for each kind of flower. A committee of three decided the prizes. Then on Sabbath the bouquets were taken to the church and I preached a sermon to the children on "Flowers and the lesson they teach." The bouquets were then sent to the homes of the aged and sick through the Mercy and Help Committee. Later in August we took an offering for the Mercy and Help Department. Each scholar was requested to bring a coin and a flower. A stand was placed in front and at time of offering we stood and sung "Will there be any Stars in My Crown?" as they walked up and placed flowers and coin on stand. It made a very impressive service.

For several years I have thought that great good could be done along this line. Yours is the very plan needed. We wish you God speed and shall send in large orders next spring. We think the exchange of flower seeds on Easter Day so much better than eggs.

Mrs. C. B. Rogers, Supt., Randolph, N. Y.

All through the summer the children brought bouquets and placed them on the desk. Before the close the children were asked to report any members who were sick. When there were none the flowers were sent to brighten the days of the aged people of the town.

S. P. Watkins, Ashton, S. D.:

We received the seeds and distributed them among the children of the Sunday school, as a result we had more and finer flowers in this little city than ever before. The yards and gardens were more attractive, and the general appearance in the poorer portions of the town was better.

Carolyn Biederman, Edgerton, Wis.:

Our flower seeds are now mature plants bearing very bountiful and beautiful flowers. We have young girls collect flowers and send them to Milwaukee and Chicago with Flower Mission tags or labels.

Mrs. E. D. Mowry, Hydetown, Pa.:

We most heartily endorse the plan and believe it has in it great possibilities for the cultivation of both the ethical and esthetical side of child life, and at the same time creating in their young hearts a new interest in, and greater love for the church.

Mrs. B. F. McKenny, Coxsackie, N. Y.:

In regard to the Flower Mission work, most of them reported having good success. I am County Superintendent of W. T. C. U. Flower Missions and have sent from my home to the Mission in New York over 4,000 bouquets.

The Expositor and Current Anecdotes

THE PREACHER'S MAGAZINE OF
Illustrations, Homiletics, Sermons, Methods of Church Work and Current Religious Thought, including
THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT GEMS

F. M. BARTON, Editor and Publisher.
G. B. F. HALLOCK, Editor Homiletic Dept.
ALBERT SIDNEY GREGG, Editor Methods Dept.
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Issued FEBRUARY, 1907 Monthly

W. E. Darling, Pastor First M. E. Church, Detour, Mich.:
Sick persons and others who were shut in were cheered by the presence of the flowers, and the pulpit was never without them. Many of the parents were well pleased to see their children thus interested in floriculture.

Miss Gertrude Smith, 6019 Kimbark avenue, Chicago:
We purchased about 300 packets of seeds and distributed them to the school on Easter Sunday. Each class chose what flower they would take as a class. So far as I know the seeds were very satisfactory. So soon as the flowers began to bloom the children brought flowers to the church, taking great interest in it.

Edward O. Bullock, Salem, Wis.:
The object you have in view is a very worthy one. We are, in our church and Sunday school, sending flowers quite regularly to the Deaconess Home in Milwaukee.

J. L. Settles, Pastor M. E. Church, Green Valley, Ill.
I have watched with delight the pleasure with which the children have gathered their flowers and supplied the Sunday school and church with bouquets. It makes them feel that they are doing something, which, by the way, is the secret of interesting children.

Mrs. Mary A. Pratt, Candia, N. H.:
The seeds I received from you last spring were welcomed by the children. Every child has reported to me his success. They have all been generous, and are interested and are looking forward to another year. It was a great pleasure to me to help the children.

H. F. Michael, Supt. First M. E. Sunday School, Brainard, Minn.:
We distributed the seeds received from you to our Sunday school pupils, and as a result had a beautifully decorated church every Sunday for three months. The flowers were then taken to the sick. I think the plan a most excellent one and am planning for greater things next year.

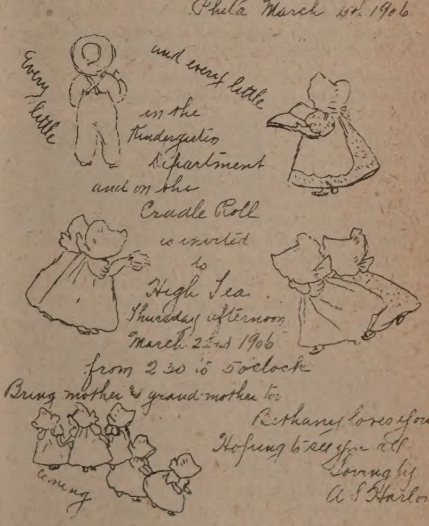
Henry O. Hannum, Pastor Pilgrim Cong'l Church, Superior, Wis.:
Each member of our Sunday school was provided with two packets of your flower seeds on Children's Day. Prizes were offered for the finest flowers of each kind. As a result many a child had a flower garden of his own; our school and church were provided with flowers all summer, and the interest in the summer sessions of the Sunday school was much increased. We consider your work a most excellent one. We shall certainly repeat it next year.

Mrs. C. S. Teachout, Logmont, Ky.:
Children and parents have taken more pains in fixing up their houses and yards than ever before. We certainly thank you.

J. B. McAdoo, Supt., Sullivan, O.:
We have had our Sunday school room and auditorium nicely decorated every Sabbath since early flowers came into bloom. I think it a fine idea and expect to continue it.

POST CARDS FOR ATTENDANCE.

We present two of the delightful invitations which Miss Annie S. Harlow is in the habit of sending out to the little people of Bethany Sunday school, Philadelphia. One is the Rally Day card and the other the invitation to the kindergarten party. Who can resist the call of that vacant seat?

This work can be done on a duplicating apparatus. See our advertising columns.

At Canton, China, the students, clad in uniform, marched through the streets for two days, accompanied by bands of music, both foreign and Chinese, and bearing banners denouncing the use of opium, and scattering to all who would take them, leaflets, or, as we call them, tracts, illustrated by pictures of the "opium fiend," and calling upon all the people to aid in the reform. The Chinese merchants of Canton approved the demonstration and presented banners to be carried in the procession.—Herald.

Preacher's Meeting

(Any reader may have 200 words in this column. Contributors may use more to answer inquiries.—Ed.)

Editor Current Anecdotes:—

I have received so many letters from the brethren, all asking questions about my article on the use of the stereopticon in the church service, that I feel obliged to answer these letters through your excellent medium.

Query.—Can I use the stereopticon in my service?

Answer.—Yes, unless there is some reason that is peculiar to you that is not common in other mortals. The size of your town or church has nothing to do with the case. Often a small church needs more energy to build it up and make of it a strong church than it takes to run a large church.

Query.—What kind of a lantern would you advise? You speak of a double lantern, what advantage is there in it and would it not cost double to run it?

Answer.—There are a great many excellent ones, but I personally think the McIntosh Imperial has the greatest number of excellent points. I cannot take the time here to mention them. There are many advantages in the double lantern. The charming device of the dissolving one picture into another is in itself sufficient reason to decide in favor of the double lantern. Now if you are going to make cheapness the one "sine-qua-non" of your outfit then I advise you to give up at once the idea of purchasing a lantern. The trouble with all lantern work in the churches in the past is the fact of its cheapness. No community of any degree of intelligence will tolerate a cheap magic lantern show. Of course it will cost you something, but it will bring you a great reward.

Query.—Will it pay to buy your slides or is it cheaper to rent them?

Answer.—Decide for yourself, you can rent slides for five cents apiece and the express both ways. Say you will use sixty slides in an evening. You will pay three dollars for the rent of the slides and say one dollar for the express, you have spent four dollars for the slides and you have nothing to show for it except that you have given one entertainment in your church. Now suppose you invest that money in slides for yourself. You can buy good slides for twenty-five cents each, you spend four dollars for slides and you have sixteen slides of your own. You can show them thousands of times providing you do not break them. But suppose you break some of the company's slides while you have them, you pay the full value of the slide to them. You can buy slides in any part of the country. But be sure that you buy clear, bright slides.

Query.—Colored slides are so much more expensive and do you not think the plain ones are after all the better?

Answer.—Colored slides to me are not one whit more expensive than the plain ones. I color my own. No, I am not an artist. But I am not afraid to try and you can learn if you want to. Send and get an outfit for coloring. Say a little box of the Dunns transparent colors for coloring lantern slides. Buy some plain slides and take your first lesson. If a slide is not over colored it will pay for itself in attractiveness. Two years ago I made a trip to the Holy Land and I made a good many pictures which I have had made up into slides. I have them almost all colored.

Query.—What kind of a light do you advise?

Answer.—For *all* purposes I should advise the calcium light. One brother says: "I have to go over the mountains of Pennsylvania and tanks are hard to carry." You can get very small tanks which you can put under the seat of your buggy. Of course the *best* light is electricity, but outside of the large cities one is not sure of a good current.

Query.—What did your series cost you to present to your people?

Answer.—The series mentioned in the last number of THE EXPOSITOR was presented to my congregation in the summer months. I, of course did not have to buy any slides, and owning my own outfit the only expense was that of light. I think than I used three tanks (150 ft.) which with the freight cost me about twenty dollars. Now the audiences were so large and the collections were so good that the board of my church kindly paid all bills, and well they might, for they had no gas bills for lighting the church, and after paying the expense for my course they were money in pocket. Then I gave one pay lecture with this gas, for which I received $25.00.

Query.—Some people in my church object to the use of the thereopticon. What do you advise?

Answer.—It would be strange indeed if there was a church that did not have an objector or two in it. I have them in mine. There were plenty of people who were known to object to the Lord while he was here in the flesh. The only advice I know to give you is to go right ahead and do it up so nicely that they will be compelled to admit that they were wrong and that you are right. One thing I would be careful of is in the selection of my pictures. I never allow a picture to go on the screen that of itself would create a laugh. Be careful of this brethren for it is very important. I once put a picture of a monstrous stone idol god on the screen. The children at once took advantage and laughed loudly. The subject I was presenting was "Paul Preaching The Gospel to the Idolators." I let them have their laugh out and then I said to them: "Perhaps if you knew the history of that monster you would feel more like weeping than like laughing." There was silence at once. Then I proceeded to tell them of the Christ we were sending to these people to take the place in their affections of this stone. Then I am very careful to mark all my slides with a red gum sticker so that in the dark I can tell just how to get them in and not have them ever up-side-down on the screen. For this will make them roar. Always test your lantern before the service so you know it is in working order

Fraternally yours,

Robert C. Wuestenberg, D. D.

Prov. 15: 1.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase a tract of land which had been "lawed over" for years.

Some thought that he would pitch in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"Your fence is over on my land two feet at one end and one foot at the other end."

"Well," replied Hackett, "you go ahead and set your fence over. At the end where you say that I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing."—*Christian Observer.*

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Ah, that does look like a poser, but let us see. Do not all these tend to make us more sensible of our own frailty, the uncertainty of life and earthly possessions, and so draw or drive us closer to God for help and safety? Surely they do have this effect upon every true Christian. Then, can we not easily and heartily give thanks to God for the things which drive or draw us nearer to him?—*Religious Telescope.*

Pessimists are always in the rear, and never in the van in the march of progress. Your successful men and women are never chronic grumblers.—*Bishop Samuel Fallows.*

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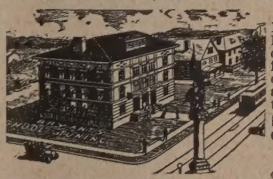

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